

AN OUTLINE GRAMMAR
OF THE
DEORI CHUTIYA LANGUAGE

SPOKEN IN UPPER ASSAM

**WITH AN INTRODUCTION, ILLUSTRATIVE SENTENCES,
AND SHORT VOCABULARY.**

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INTRODUCTION.

THE Deori Chutiyas are a small and secluded tribe in the Lakhimpur and Sibságar districts of Upper Assam. Their principal settlements are on the Majuli Island in Sibságar, and on the Dikrang river in North Lakhimpur. They number less than four thousand in all.

As the name* implies, they are the representatives of the priestly or Levite class among the Chutiyas, who are one of the most numerous castes in these districts, numbering 87,691 at the census of 1891 ; and whom we know from history to have been the ruling race in Upper Assam before the Ahom invasion in the fifteenth century. The other two divisions of the race, the Hindu Chutiyas and Ahom Chutiyas, have long since lost all trace of their language and origin, and have become merged in the general mass of semi-Hinduised Assamese ; but their original connection with the Deoris has never been disputed, and is freely acknowledged by themselves. The main interest attached to the Deoris is that they have preserved the language, religion, and customs which, we may presume, have descended to them with comparatively little change from a period anterior to the Ahom invasion. The Chutiya language, indeed, may fairly claim to be the original language of Upper Assam.

The following description of their way of living at present, taken from the Assam Census Report for 1881, is accurate :

"A Deori Chutiya village consists of some thirty houses, built on bamboo platforms raised about five feet from the ground. A single house

* The *people* are generally called Deoris simply ; the *language* is more properly known as Chutiya.

will often contain a family of forty persons, living in one great room without any compartments" (but with separate fireplaces), "with a verandah in front, where visitors are entertained. Deori Chutiyas are tall, large, well-nourished men, with features bearing a strong resemblance to the Kachari. They drink strong liquor, and eat all kinds of flesh except beef."

They have permanent cultivation, and use the plough. They are not averse to education, several of them being employed as muharirirs.

The Deoris attach much importance and mystery to their religion; but the knowledge thereof seems to be confined to the older men, and particularly to the *puidris*, or priests, of whom there are four attached to each *khel*, viz., the Bor Deori (Deori Dema) and the Saru Deori (Deori Surba), the Bor Bharali and the Saru Bharali. It is the duty of the two Bharalis to collect the dues of the temple, and to provide animals for sacrifice; they are also privileged to hold the head of the victim, which is generally a goat. The two Deoris perform the sacrifice; they alone enter the temple, and sing hymns, which are scarcely understood by the common people. At a casual view, these temples appear to be perfectly empty; I am told that temporary images are made.

The chief gods are three, viz.,—

(1) Girasi-gira (Assamese Bura-buri) ("the Old Ones"), always spoken of as a wedded pair; worshipped by the Dibongia *khel*. The original temple was on the Kundil river.

(2) Pishadema ("the Elder Son"), called in Assamese Boliya-hemata, worshipped by the Tengapania *khel*. Temple on the Tengapani river.

(3) Pishasi ("the Daughter"), known as Tameshari Mai ("the Mother of the Copper Temple") and Kechakhafi ("the Eater of raw flesh"), to whom human sacrifices were offered. Her temple was somewhere about Chunpura on the Brahmaputra. She is worshipped by the Borgaya *khel*.

* "The supreme gods of the Dhimals are usually termed *Warang-Berang*, that is, "the Old Ones," or father and mother of the gods."—(Hodgson's *Essays*, I, 128.) Most of Mr. Hodgson's remarks on the religion of the Bodo and Dhimals might be applied, *mutatis mutandis*, to that of the Deoris.

Besides these three *khels*, there was a fourth, Patargoya, which was considered inferior, and has (consequently) become extinct.

For purposes of intermarriage, the Deoris are divided into a number of exogamous groups.

In addition to the three greater gods, there are a number of household gods, who are worshipped in the family.

All rivers are worshipped, particularly the Brahmaputra, which is called Ji Chima or Chima Jima ("the Mother of Water").

Puja is also performed under big trees; but no reverence seems to be paid to the cactus.

There are four great festivals in the year, two of which correspond to the Assamese *Magh Bihu* and *Baisak Bihu*, but are celebrated on different dates from the Assamese festivals.

The Deoris have a great reputation among ordinary Assamese for the black art. They are believed to be able to make their enemies die mysteriously of a wasting disease; a reputation which they share with the Khamptis, and to some extent with those recent immigrants, the Nepalese. They are resorted to in cases of loss of cattle, and of undetected robberies.

It will have been observed that the original seat of the Deoris was in the region beyond Sadiya. It is only about a century ago that they removed thence to their present settlements; and some of them still occasionally visit Sadiya for religious purposes.

The account which the Deoris give of their history, when stripped of legend, appears to be reasonable, and to agree with what is otherwise known about them. It is that theirs was the established religion in the time of the Chutिया kingdom, although Hinduism may have made some way. The Ahom invasion was followed by intermarriages between the Ahoms and Chutiyas; and at this period the distinction between Ahom Chutiyas and Hindu Chutiyas arose. Finally, the Ahoms

and both classes of Chutiyas became converted to Hindnism. The Deoris, however, were maintained all along as, locally at least, one of the established religions of the State, until their removal from the Sadiya district. Since that event, they have lost much of their former importance.

The stories which the Deoris tell about the Chutiya kingdom before the Ahom invasion are mythical. The following account is given of the Ahom conquest :

The Chutiya Rájá was a kind of Samson, or Siegfried. He was invulnerable ; his life being concealed in his mother's hair. Having conquered all the people on the earth, he started digging up the ground to see if he could find new enemies to subdue. This was noticed by the Old Ones, who sent two Ahom princes down the golden ladder from heaven. A series of fights ensued, in which the Ahoms managed to kill off the Chutiya king's armies, but they could do nothing to the Rájá himself, until his secret was betrayed by his *tamulya*, or bearer. This man threw dust in the Rájá's mother's hair ; and, under pretence of cleaning it, he cut it off, thus securing the Rájá's life. He then stabbed him in the back. The descendants of this traitor are still extant as one of the minor groups into which the Deoris are divided ; and it is said that up to the present day no good man has been known to come of that stock.

According to the Deoris, they were treated with much respect by the Ahom Rájás. They were exempted from service and provided with guards and slaves. Grants of land inscribed on plates of copper are still extant. It is said that when any Hindu Gosain appeared before the Rájá, the latter remained seated while the Gosain put the garland on his neck and gave the *asirbad*, or blessing ; but when the four chief Deoris paid their annual visit to the Ahom court the Rájá rose and stood before them to receive their salutation. There was a reason for this ; as it was on these occasions that the Deoris demanded and obtained the sanction of the Rájá for

their annual sacrifice of human beings. According to the myth which is told on the subject, this sacrifice was originally a propitiation for the introduction of sin into the world, offered by the Daughter to the Old Ones ; but, in effect, it seems to have become a sacrifice to her on behalf of the whole nation, something like the Jewish scapegoat. This institution was abolished by the Rájá Gaurinath ; who also, being unable to protect the Deoris from the Mishmis and other tribes, removed them to the Majuli, the Holy Land of Assam. Deoris have remarked to me that from the abolition of this sacrifice the Ahom kingdom began to go from bad to worse. I was surprised at this sentiment, which was evidently sincere ; for at present the Deoris are particularly mild and amiable :

Sæpius illa

Religio peperit scelerosa atque impia facta.

To turn to the language itself, very little appears to be known about the Chutiya language hitherto. Some time in the forties Colonel Dalton contributed a few words to the Asiatic Society's Journal ; from which his acute genius discerned the connection with Kachari. It is the main object of this little work to confirm and establish that conclusion. A short note is appended of the principal grammatical resemblances between Chutiya and Kachari ; and it is hoped that the materials provided will be useful to anyone making a systematic study of the Bodo group of languages. A somewhat longer Deori Chutiya vocabulary was contributed to Hodgson's Essays by the Reverend Mr. Brown of Sibságar ; but the usefulness of this is marred by its being mixed up with the vocabularies of a number of Nága dialects. Both these vocabularies are inaccurate, and even misleading, on such important points as the numerals. Besides them, I am not aware that anything has been published about the Chutiya language. Indeed, it has recently been officially announced to be extinct by the author of the Assam Census Report for 1891. This is by no means the case ; for, although the Deoris all speak Assamese fluently,

and have incorporated a good many Assamese words in their own vocabulary, still they all speak their own language ; and are rather proud of it, and of the difficulty of learning it.

The present work differs from the other grammars which have been published at the Assam Government Press, in that it is not written so much for practical use as for the philological and historical interest of the language. I have not attained to any great conversational fluency in speaking it. It will perhaps be a sufficient excuse for this that the only Deori village in this subdivision is about 30 miles from headquarters. With the help of an intelligent Deori muharrir, who has some knowledge of Bengali grammar, I have analysed the grammar as carefully as possible ; and on my occasional visits to the Deori settlement, I have improved my practical knowledge. I should have hesitated to publish the result, but for the little likelihood of anyone else taking up the subject. It is hoped that the information collected may be sufficient for the object in view.

I must acknowledge my great obligations to the Reverend Mr. Endle's "Outline Kachari Grammar" which has been my guide throughout. I have borrowed freely from his examples, believing that in the case of kindred languages similar examples will be of most use for purposes of comparison. Other works consulted have been Hodgson's "Essays on Miscellaneous Indian Subjects," and Sir George Campbell's "Specimens of the Languages of India."

AN OUTLINE GRAMMAR

OF THE

DIORI CHUTIYA LANGUAGE.

NOTE ON THE GRAMMATICAL CONNECTION BETWEEN THE CHUTIYA AND KACHARI LANGUAGES.

HAVING no knowledge of any other language of the Bodo group, and no sufficient materials for a more extended comparison, I shall confine myself to pointing out the more obvious resemblances between Chutiya and Kachari, as set forth in the Reverend Mr. Endle's Kachari Grammar. A good many etymological resemblances are noted in the Vocabulary; the grammatical coincidences only are noticed here.

Nouns.—Gender is usually denoted in a similar way, by adding words meaning 'male' and 'female'. But the words used are different; and in Chutiya they precede, in Kachari they follow, the noun.

Number.—The Chutiya plural termination 'raju' ('ru' in the pronouns) is probably the same as the Hills Kachari 'rau'.

Cases.—Cases are formed by postpositions in exactly the same way. The instrumental postposition (Chutiya 'chǎng', Kachari 'zang') is identical. In both languages, the ablative is derived from the genitive. The locative postposition (Plains Kachari 'áu', Hills Kachari 'há', Chutiya 'há') is probably the same. An enclitic 'a' may be added for emphasis to the nominative in both languages.

Adjectives.—A prefix, 'ga', is added to adjectives in Kachari, which somewhat obscures the etymological resemblances. It does not seem to be used in Hills Kachari. Comparison is denoted in the same way in Kachari and Chutiya; and the word for 'than' (Kachari 'sari' or 'khri', Chutiya 'gari') appears to be the same.

The following numerals appear to be identical:

	Chutiya.	Kachari.
One	... ja or sa •	... se or sui.
Two	... kini or hni	... ne.
Seven	... shing	... sni or sini.

The use of the numerals as suffixes is remarkably similar. A few words, such as 'ana', an anna, have the numeral suffixes directly added to them; but most nouns employ special prefixes.

Pronouns.—The following common pronouns are evidently the same:

	Chutiya.	Kachari.
I	... áñ	... áng.
Those	... náñ	... nang.
He, that	... ba	... bi.
Who?	... sú	... sar.
Some one	... sarma	... surba.

Both languages borrow the Assamese 'ji' to make relative forms.

Verbs.—In both languages roots are compounded in a somewhat similar way; but as this is the department in which each language develops its peculiar idioms, it is difficult to find definite resemblances.

The tense terminations also are somewhat different. The following, however, appear to be the same:

	Chutiya.	Kachari.
Present participle	ngna	ni.
Infinitive	noi	nu.

The substantive verbs in the two languages are identical:

	Chutiya.	Kachari.
To be	sá	zsa.

This verb is regular and complete in both languages :

		Chutiya.		Kachari.
Is	...	dui	...	danga.
Was	...	dumdo	...	dangman
Is not	...	já	...	gina.

These verbs are defective in both languages.

The passive voice is formed in the same way by using the past participle with the verb 'to be' (Chutiya 'sá', Kachari 'zaa').

The *negative* is formed in exactly the same way in both languages, by inserting 'á' after the verbal stem. But in both the negative imperative is formed in a different way, by prefixing 'dá'. This is perhaps the strongest instance of coincidence between the two languages.

In both languages adjectives are freely converted into verbs.

The Chutiya causative suffix 'pa' is perhaps the same as the Kachari causative prefix 'fa'.

To these more obvious grammatical resemblances may be added :

- (1) The numerous etymological coincidences ; which might be greatly added to by any one having a knowledge of both tongues.
- (2) The exact analogy of the syntax.
- (3) The absence of any important differences in grammar.

Although for convenience a comparison has been made between Chutiya and the Kachari language spoken in Darrang, it does not follow that the former is more closely allied to the latter than to other languages of the same stock. Judging from the very scanty grammar of Hills Kachari (spoken in North Cachar) which is prefixed to the Reverend Mr. Endle's work, there are some points of grammar in which it resembles Chutiya more nearly than Plains Kachari ; and it has certainly preserved some words which Plains Kachari seems to have dropped :

	Chutia.		Hill Kachari.		Plains Kachari.
Elephant	... meang	...	miüng	...	hathi (Assamese).
Body	... sá	...	chau	...	mádam.

There can, I think, be no doubt that the Chutiya language belongs to the Bodo group; and it follows of necessity that not only the Deoris, but the large caste of ordinary Chutiyas, who were the ruling race in Upper Assam before the Ahom invasion, belong to the Bodo race, which also, under the names of Koch, Kachari, Mech, &c., at one time extended its rule throughout the Assam Valley into Eastern Bengal, where the Maharaja of Kuch Behar is still the representative of one branch of the family. Hodgson supposed that the Dihansiri river formed the eastern boundary of the Bodo race; but it appears that its range extends from the Himalayas to Hill Tipperah and from the eastern extremity of Assam well into Bengal proper.

PRONUNCIATION.

VOWELS.

'ā' short, as in company
(this sound is rare).

'ā' broad, as in call.

'a' as in that }
'ā' as in father }

'e' as in bed }
'ē' as in they }

'i' as in pin }
'ī' as in machine }

'o' as in stop }
'ō' as in bone }

'u' as in full }
'ū' as oo in pool }

Note on the vowels bracketed.—The length of these vowels seems to depend a good deal on accent; and to vary somewhat even in the inflections of the same word. Hence, they are generally marked long only when there is a decided accent on them; when unmarked, they should be pronounced short or intermediate.

In the conjugations of verbal roots ending in short 'e' or 'o' these vowels are sometimes changed into short 'i' and 'u'.

DIPHTHONGS.

'ai' as 'I',
'au' as *ow* in *how*.

'oi' as in *boil*.
'ei' as *i* in *bite*.

'ui' is not a diphthong; the vowels are sounded separately. When 'ai', 'oi', 'ei' are written with a diæresis, the vowels are to be separately sounded.

'iy' used in the termination of the present tense in some verbs denotes the combination of the root ending in 'i' with the tense termination 'i'.

CONSONANTS.

Most of the consonants are sounded as in English, and therefore call for no remark.

'c' not used except in 'ch', which is sounded as in *church*.

't', 'th', 'd', 'dh'. The aspirated letters are sounded as in other Indian languages. Only the cerebral sounds seem to be used.

'g' always hard, as in *gun*.

'r' harder than in English.

'ng' as in *singing*.

'ñ' a faint nasalization of the preceding vowel. This sound is rather difficult to distinguish, and seems to be often dropped; thus 'añ' I, 'á-chapi' 'from me'. The final nasal 'ng' is also dropped in composition; as 'dugong' or 'dugo-ne', *baking*, or 'baki-re'.

The Assamese aspirated 's' is not used in Chutiya. In borrowed words, it is sometimes turned into 'h'; as 'hadai' (Assamese 'sadai') 'always'; or pronounced as 's' proper ('suru', Assamese 'soru', *little*). 'Sh' is sometimes turned into 'kh', as 'akha' (Assamese 'asa'), *hope*; 'dukhi' (Assamese 'doshi'), *guilty*.

'z' and 'zh' do not seem to be used in Chutiya. 'Ch' is sounded hard.

The above scheme does not represent all the niceties of pronunciation, particularly in the intonation of vowels and the faint nasalizations; but it is sufficiently accurate for practical purposes. It should be noted, however, that some of the words which appear in the Vocabulary to be identical in form are in fact distinguished to the ear of a Deori by some slight difference in intonation or nasalization.

NOUNS.

GENDER.

Nouns denoting inanimate objects have no distinction of gender.

As a general rule, the gender of animate objects is denoted by prefixing the words 'mukagu', male, and 'mishigu', female, which are applied to both animals and human beings. Thus

mukagu mausha	...	male child, <i>i.e.</i> , boy.
mishigu mausha	...	girl.
mukagu mesa	...	tiger.
mishigu mesa	...	tigress.

But in the case of most nouns of relationship, and a few other nouns, gender is denoted by prefixes or terminations, or by the use of distinct words. A list of such forms is given here for convenience :

Father—	(1)	of first and second persons ...	Bába.
	(2)	of second and third persons...	Chipa.
Mother—	(1)	of first and second persons ...	Yoyo.
	(2)	of second and third persons.	Chíma.
Son	...	...	Písha.
Daughter	...	...	Píshási.
Grandson	...	...	Píshu.
Granddaughter	...	...	Píshúsi.
Father-in-law	...	...	Chingira.
Mother-in-law	...	...	Chingirási.
Son-in-law	...	...	Píji.
Ditto (when addressed)	...	...	Aji.
Daughter-in-law	...	...	China.
Ditto (when addressed)	...	...	Aya.
Uncle	...	...	Páyung.
Aunt	...	...	Máyung.
Elder brother	...	...	Chipu.
Younger brother	...	...	Chimu, or píshia.
Elder sister	...	...	Bebe.
Younger sister	...	...	(Mishigu) píshia.
Husband	...	...	Muka.
Wife	...	...	Míshi.
Old man	...	...	Gira.
Old woman	...	...	Girási.

The only names of animals which do not conform to the general rule appear to be 'chu', a tame pig, and 'du', a fowl; which make—

'Churòng chu', boar; 'chukurà chu', sow; 'dupa du', cock; 'dukura du', hen.

These are adjective forms.

NUMBER.

There are only two numbers. .

There is no special termination for the singular. There are no Articles in the language, but 'muja' or some other word for 'one' is sometimes used for 'a'; and 'la' or 'ba' ('this' or 'that') for 'the'.

There are two terminations for the plural number—

(1) 'raju' or 'laju'. These two forms are used almost indifferently, but 'laju' is said to be more respectful. If this is so, it is the only example of an honorific form in the language. This termination is applied to all classes of nouns.

(2) 'chiga'. The use of this termination is confined to human beings.

These terminations are generally omitted when the plural sense is obvious without them.

CASE.

Cases are formed by adding postpositions to the root. The usually recognised cases are given here; there are other postpositions which might also be looked upon as forming cases.

	<i>Móshi</i>	...	<i>a man.</i>	
	SINGULAR.			
Nominative	...	Móshi (a)	...	a man.
Accusative	...	Móshi-na	...	a man.
Instrumental	...	Móshi-chǎng	...	with a man.
Dative	...	Móshi-mai	...	to a man.
Ablative	...	Móshi-chápi, or Móshi-yo bachápi.	...	from a man.
Genitive	...	Móshi-yo	...	of a man.
Locative	...	Móshi-hà	...	in a man.
Vocative	...	O móshi !	...	O man !

PLURAL.

Nominative	...	Móshi-laju (or raju, or chiga).	men.
Accusative	...	Móshi-laju-na	men.
Instrumental	...	Móshi-laju-chǎng	with men.
Dative	...	Móshi-laju-mai	to men.
Ablative	...	Móshi-laju-chápi or báchápi.	from men.
Genitive	...	Móshi-laju-yo	of men.
Locative	...	Móshi-laju-hǎ	in men.
Vocative	...	O Móshi-laju !	O, men !

All nouns are regularly declined in this way.

REMARKS ON THE CASES.

Nominative.—An emphatic enclitic ‘a’ may be added to this case. It corresponds with the Assamese ‘e’ and Kachari ‘a’. When it is used the nominative is sometimes put at the end of the sentence.

Accusative.—The termination ‘na’ is often omitted when the sense does not require it, particularly with neuter nouns.

Instrumental.—This is both an instrumental and a companionative (hit *with* a stick ; go *with* a man).

Dative.—Though this is called the dative, the verb ‘to give’ really takes two accusatives. It answers to the Assamese termination ‘-alai’. Three forms of the postposition are used, with slightly different meanings ; ‘mai’ towards (a place) ; ‘dâ’ towards (a person) ; ‘na-mai’ for the benefit of (a person).

Ablative.—There are two forms, the longer of which follows the genitive. ‘Chápi’ is said to mean ‘from ;’ ‘bachapi’, from the vicinity of ; but in practice the distinction is idiomatic.

Locative.—The termination is sometimes faintly nasalized ‘hǎñ’.

Vocative.—‘O’ is used for people near ; ‘hé’ for people at a distance. ‘Baba’ and ‘yoyo’, father and mother, make ‘O ba,’ ‘O yo’ ; and ‘piji’ and ‘chiña’, son-in-law and daughter-in-law, make ‘aji’ and ‘aya’.

• EXAMPLES OF THE USE OF NOUNS.

(a) GENDER.

<i>Dupa du gigai, dukura du duja tai.</i>	The <i>cock</i> crows, the <i>hen</i> lays eggs.
<i>Mukagu lipedru sãñ hai.</i>	The <i>he</i> goat eats grass.
<i>Mishigu lipedru miji larei.</i>	The <i>she</i> goat gives milk.
<i>Gujoshiyo mishigu mushu.</i>	The widow's <i>cour.</i>
<i>Mukagu mesa muja niyo chip-uyo mukagu mei pishina yetebem.</i>	A <i>male</i> tiger devoured your elder brother's <i>male</i> buffalo calf.

The following compound expressions are peculiar:

<i>Bau chipu-puui dui.</i>	They are <i>relatives</i> (Assamese, 'bhai-kokai').
<i>Mausha-muji ejoi.</i>	<i>Boys and girls</i> play.

(b) NUMBER.

<i>La moshi chiri.</i>	The <i>man</i> has died.
<i>Mishi-chiga mukhong hai.</i>	<i>Men</i> eat rice.
<i>Mugurone moshi chin.</i>	All <i>men</i> will die.
<i>La midigeñ chike muja arke dua muja nini.</i>	The cat has caught a <i>mouse</i> and a <i>bird</i> .
<i>Mausha-raju ejonoi chu ninai.</i>	<i>Boys</i> like to play.
<i>Mesa-raju lipedru-rajuna hai.</i>	<i>Tigers</i> eat <i>goats</i> .
<i>Mesa amirihã dumei.</i>	The <i>tiger</i> lives in the <i>jungle</i> .
<i>La shi shuri.</i>	The <i>dog</i> is barking.
<i>Shi-raju yete-juri.</i>	The <i>dogs</i> are fighting.
<i>Dugumoa moshi khorì.</i>	Five <i>men</i> have come.
<i>Ayyo átiguyo nyá-raju dei.</i>	The <i>houses</i> of my village are large.
<i>Otu pekini nyá dui.</i>	There are ten <i>houses</i> .

(c) CASE.

Nominative.

<i>Moshi-laju khorì.</i>	The <i>men</i> have come.
<i>La mausha chini.</i>	The <i>boy</i> is asleep.

Shí-a yen.

Iua-raju jiy.

*Babuna torcha laribem Mon-
sing-a.*

The dog will bite.

Birds fly.

*Monsing gave a rupee to the
Babu.*

Accusative.

Monu-na bobe.

Niyo yoyo baba-na mánya nome.

Añ mesu muja-na kon.

Nye chowáme.

Mukhony niyáme.

Ba nyá hajibem.

Ana micha míru lare.

*Añ nãna yácha yácha-ha dirbu
otu pekini laren.*

Hit Monu.

*Honour thy father and
mother.*

I will shoot a tiger.

Light the fire.

Cook the rice.

He built a house.

Give me some rice.

*I will give you ten rupees
monthly.*

Dative.

*Kuliraju zilla-mai khogu-kho-
gai.*

Ba biya-mai kherori.

*Syaayo dumju-mai midi otáya-
ron.*

La-namai micha pung láha.

Saheb-namai micha duja láro.

*La mishigu-a Monsing-dã
jongna kherom.*

Coolies resort to the station.

He has gone to a wedding.

*God will not look into any-
body's face (i.e., God is no
respector of persons).*

Bring some firewood for him.

Take some eggs for the Sahib.

*This woman has gone run-
ning to Monsing, i.e., this
woman has eloped to
Monsing.*

Mandal laju Sahib-dã khorì.

*The mandals have come to
the Sahib.*

Instrumental.

*Lou-chãng popona yongna
jágube.*

Ba etoru-chãng duana kubem.

Añ sosung-chãng chia jai.

A-chãng khobe.

Añ Monu-chãng khen.

*Cut down the tree with an
axe.*

He shot a bird with a gun.

I catch fish with a net.

Come with me.

I will go with Monu.

Ablative.

Añ <i>bazar-chápi</i> miru láhári.	I have brought rice <i>from the bazar</i> .
Ba <i>Tezpur-chápi</i> khoi.	He comes <i>from Tezpur</i> .
Chiti <i>popo-chápi</i> kurom.	The seeds fell <i>from the tree</i> .
Añ <i>Lapukyo bachápi</i> ãmchari dirbu nimam.	I got many rupees <i>from Lapuk</i> .
La ing añ <i>Káyayo bachápi</i> jibem.	This cloth I bought <i>from a Kayu</i> .

Genitive.

Añ <i>ayyo bãn</i> nomai.	I can do <i>my</i> work.
Ba <i>popo-yo</i> chiti chu dui na ?	Are the fruits <i>of that tree</i> good?
<i>Acho-yo</i> turi posa dui.	The thatch <i>of the house</i> is rotten.
<i>Bayo</i> mishi sai.	<i>His</i> wife is ill.
<i>Mesayo</i> ashigiya jai.	The claws <i>of the tiger</i> are sharp.
<i>Ayyo</i> dirbu otu pekini dui.	I have (<i>of me</i>) ten rupees.

Locative.

Chia <i>ji-hã</i> dumei.	Fish live <i>in water</i> .
Dubu <i>mushãru-hã</i> nimai.	One finds snakes <i>in jungle</i> .
<i>Uga-hã</i> mungda mushu dui.	There are three cattle <i>in the field</i> .
<i>Acho-hãmai</i> khobe.	Come <i>into the house</i> .
<i>He mitur</i> pácha khobe.	<i>O friend</i> , quickly come.
<i>O Sahib</i> ana micha miru lare.	<i>O Sahib</i> , give me some rice.
<i>O yo</i> , mausha kuri.	<i>O mother</i> , the child has fallen.

PROPER NAMES.

The Deoris generally call themselves Deoris, or Jariyo moshi, 'Our people'. They have names for most of their neighbours,—as Hindu Assamese 'Mícha'; Assam 'Mícha-sohor'; Dom 'Mecha'; Miri 'Mosung', or 'Chimi';

Musalman 'Lijuya.' Some of these names are obviously nicknames: as Kachari—'Khariháya' (khar-eaters, *i.e.*, drunkards): Sonari, Punji-hámkuya (*i.e.*, gold thieves).

ADJECTIVES.

The adjective generally precedes the noun which it qualifies. Occasionally it follows it; and in that case the case termination may be added to the adjective, as—

Añ	mesa	muja-na	kubam.
I	tiger	one (Acc.)	shot.

This construction is rare; and as a general rule adjectives are not inflected for case.

Adjectives can often be converted into verbs, and conjugated to a certain extent; as will be noted in the Chapter on verbs.

There are some compound adjectives derived from nouns, as—

Sá-dé,	body-big,	<i>i.e.</i> ,	stout.
Sá-suru,	body-little,	<i>i.e.</i> ,	lean.
Tiri chái,	plantain-leaf,	<i>i.e.</i> ,	green.

(Others are derived from verbs by the affixes 'ba' and 'ma'; as—

Homa—true, from 'hoi,' is

Hoyama—false, from 'hoya,' negative form of 'hoi.'

Hijaba—blind, from 'hija,' negative form of 'hije,' to see.

Kinayáma—deaf, from 'kinaya,' negative of 'kina' to hear.

Comparison.

The comparative is formed by the particle 'gárike' (occasionally, 'gári'), 'than,' which takes the accusative case in 'na'.

The adjective itself is not inflected.

The superlative is formed in the usual Indian fashion by using the same particle after the word 'muguro' or 'mugurone', 'all'.

For the absolute superlative the word 'āmcha' or 'nāmcha', or 'āmchari', 'exceedingly', may be used.

Examples.

Shu *āshi.*

A high hill.

Āshi *shui.*

The hill is high (adjective verb).

Chu *mausha.*

A good child.

Mausha *chun.*

The child *will be good* (adjective verb).

Tiri jiba *dui.*

The plantain is *sweet*.

Yua *lui.*

The bamboo *is long* (adjective verb).

Bashi popo-na *gārike lashi popo* *dee.*

That tree (Acc.) than this tree *is high* (adjective verb).

Meang *ghora-na* *gārike lokoko* *dui.*

The elephant the horse than *strong* is.

La pung *mugoro-na* *gārike* *loi*

This wood *than all* is hard.

Ba mausharaju-yo *sosihā* *mugoro-na* *gārike chā.*

He of boys in the midst all than is *bad*.

i.e., he is the worst among the boys.

Chima jima *āmchari dé* *jima* *dui.*

Mother river *exceedingly large* river is.

i.e., the Brahmaputra is the largest river.

NUMERAL ADJECTIVES.

The following are the radical forms of the cardinal numbers up to ten :

One ... *cha, ja, or sa*

Six ... *chu.*

Two ... *kīhi or hni.*

Seven ... *shing.*

Three ... *ngda.*

Eight ... *she.*

Four ... *chi.*

Nine ... *dgu.*

Five ... *moa.*

Ten ... *dgá.*

As they are always used as suffixes, some of them vary a little according to the word with which they are used, apparently for euphony.

A few words have the numeral suffixes directly appended to the nominal stem. These are mostly names of things which are habitually used in connection with numbers ; as 'sá,' a day, 'yá', a month, 'biba', a year, 'jugi,' an anna, 'mān', a maund, 'ser', a seer. Thus, ya-cha, one month, 'ya-kini', two months.

But as a general rule special prefixes are employed which vary according to the noun which the numeral qualifies. There is a considerable number of such prefixes ; and it is difficult to classify them.

The commonest prefix is 'mu', which is used for animals, as 'muja lipedru', one goat ; for abstract nouns, as 'muja chu', one word ; and indefinitely, as 'dama muja', something or other.

1 muja	6 muchu.
2 muhni	7 mushing.
3 mungda.	8 mushe.
4 muchi.	9 mudgu.
5 mumoa.	10 mudga.

The usual word for ten, however, is 'otu pekini', and the series goes on—

- 10 ótu pekini
- 11 ótu pekini tija (or muja).
- 12 ótu pekini tikini (or muhni).
- 13 ótu pekini tingda (or mungda).
- 14 ótu pekini tichi (or muchi).
- 15 ótu pengda.
- 16 ótu pengda tija (or muja), &c.

'Ótu', the word for hand, takes 'pe', as its numeral prefix ; so 'otu pekini' is two hands, or ten ; 'ótu pengda,' three

hands, or fifteen. 'Ashti', finger, takes 'ti' as its prefix ; so 'ótu pekini tija' is equivalent to two hands one (finger).

20 kua-sa, one score.

21 kuasa muja.

22 kuasa muhni, &c.

30 kuasa ótu pekini.

31 kuasa ótu pekini tija.

40 kua-kini.

60 kuangda.

80 kuachi.

100 kuamoa.

Words denoting human beings take the prefix 'dugu' or 'duku' : as 'dugucha móshi,' one man ; 'dukuhni móshi', two men.

'Ashti', finger, and 'ing', cloth, make 'tija', 'tikini', etc.

'Dirbu', rupee, makes 'dirbu torcha', 'torakini', etc.

'Nya', a house, makes 'nya darcha', 'darakini', etc.

'Nung', boat, and 'jima', river, make 'kuja', 'kuhni', etc.

'Popo', tree, makes 'popo poja', 'pohni', etc.

'Yua', bamboo, and 'chia', fish, make 'guja', 'gukini', etc.

There are other prefixes of the same kind. But the 'mu' prefix may be used as an alternative for most of them.

The numeral adjective may either precede or follow its noun.

There are no ordinal numbers ; the Assamese words are used when wanted.

There is a word, 'jugi', which means a group of four ; when followed by another numeral, it is multiplied into it. 'Jugi' also means an anna (four pice).

Currency.

The Deoris have a complete set of currency words without borrowing from Assamese :

One pice	...	... Juapichu muja.
Two „	...	... Juapichu muhni.
Three „	...	... Juapichu mungda.
One anna	...	... Jugi-cha.
Two annas	...	... Jugi-kini.
Three „	...	... Jugi-ngda.

And so on, up to—

One rupee ... Dirbu torcha.

Two rupees ... Dirbu torakini, etc.

This is the woman's style of counting.

The men count thus—

Two anra bit mosa gucha.

Four „ „ ... mosa.

Eight „ „ ... konda

Ten annas konda inosa gucha.

Twelve „ ... konda mosa.

'Torcha' is often used alone for a rupee = Assamese 'e toka'; 'dirbu torcha' = Assamese 'rup e toka.'

Examples :

Biba-cha-hâ otu pekini yâ-kini In one year there are twelve
dui, or Biba-cha-hâ jujingda months.
yâ dui.

Miruyo di ser-kini-hâ jugi- The price of rice is for two
moa. seers five annas.

Kursa dugumoa (or, otu pechu) Twenty-five men have worked.
môshi bân noni.

Gushing chia lûhabe. Bring seven fish.

Mumoa juapichu larengna Giving five pice, buy four eggs.
duja tichi jibe.

Lashi ugahâ pomoa popo In that field there are five
dui. trees.

Mushuyo nung muhni dui. The cow has two horns.

Jibi tingda miro kohni koruk Three cups (batis) and two
sâri. plates have been attached.

Goramur-hâ kungda juna dui. At Goramur there are three
 rivers.

Nâñ dirbu torakini' konda You must give Rs. 2-8.
larijeng.

PRONOUNS.

PERSONAL PRONOUNS.

The first and second personal pronouns are 'añ', I, and 'nañ', thou. The nasalization is very faint and seems to be dropped in the oblique cases. For the third person two forms are used: 'lá' (for near things), 'bá' (for distant things). There are also demonstrative pronouns,—'this' and 'that'.

The pronouns have no distinction of gender, and no honorific forms. They are regularly declined in the same way as nouns, except in the genitive and the ablative formed from it, which in the first and second persons present slight irregularities.

Singular.

	First person.		Second person.		Third person.
Nom.	añ	...	nañ	...	ba (or la).
Gen.	ayyo	...	niyo	...	bayo.
Dat.	á-mai	...	na-mai	...	ba-mai.
Acc.	á-na	...	na-na	...	ba-na.
Abl.	á-chápi or ayyo bachápi.		na-chápi or niyo- bachápi.		ba-chápi, or bayo-bachápi etc., etc.

The plurals have each a short form and a long. They are regularly declined except in the genitive:

Plural. Long forms.

	First person.		Second person.		Third person.
Nom.	jaru	...	loru or noru	...	baru (or laru).
Gen.	jariyo	...	loriyo or noriyo	...	bariyo.
Dat.	jaru-mai	...	loru-mai or noru-mai	...	baru-mai.
Acc.	jaru-na	...	loru-na or noru-na	...	baru-na, etc., etc.

Plural. Short forms.

Nom.	jau	... loü or noü	... bau (or lau).
Gen.	jar	... lor or nor	... bau-yo.
Dat.	jau-mai	... loit-mai or noü-mai	... bau-mai.
Acc.	jau-na	... loü-na	... bau-na, etc., etc.

The first and second persons seem to employ the long form more frequently ; the third person the short form.

The suffixes 'ne' and 're' may be added throughout these pronouns, after the case terminations : 'ne' gives the pronoun a reflexive meaning ; 're' is merely emphatic.*

These emphatic enclitics are also added to some adjectives, adverbs and nouns.

'Ja ba' and 'ja yo' are used familiarly for 'my father', 'my mother', as well as the regular forms—'ayyo baba', 'ayyo yoyo'.

RELATIVE PRONOUNS.

The relative pronoun 'who' or 'which' is 'jiba', apparently compounded from the Assamese 'ji' and the third personal pronoun 'ba'. The latter part of the pronoun may be declined, as 'ba', above. Relative sentences are more frequently and idiomatically expressed by the use of participles. But 'jiba' is used pretty freely in the balanced sentence ; and there are some other relative forms :

Jiba—ba	...	who—he.
Jicha—bacha	...	as many—so many.
Jibaking—bakingre	...	as—so.

INTERROGATIVE PRONOUNS.

The interrogative pronouns are—

Sá	...	who ?
Dám	...	what ?
Brä	...	which ?
Bräsi	...	which ? (interrogative adjective pronoun).

* Perhaps the difference is merely euphonic ; compare the two conjugations of verbs.

They are regularly declined in the singular, but have no plural forms.

When used with nouns as interrogative adjective pronouns they are not declined.

DEMONSTRATIVE PRONOUNS.

The demonstrative pronouns are—

Lá or láshi	... this.
Bá or báshi	... that.

These have been declined as personal pronouns above. When used with nouns they are not declined.

INDEFINITE PRONOUNS AND PRONOMINAL ADJECTIVES.

Somebody	... sarima.
Something	... dáma.
Some	... micha or bruma.
A few	... poiya.
More	... poñsa.
Many	... āmchári.
All	... muguro-ne.
Anybody	... syau.
Nobody	... syau (with negative).
Nothing	... micha gouane (with negative), or eko-re (Assamese) (with negative).
How many ? } How much ? }	... dácha.
So many	... lácha or bácha.
What sort of ?	... dákiya.
This sort of	... lákiya.

‘ne’ and ‘re’ may be added for emphasis to most of these forms.

<i>Lu sá-yo yogi ?</i>	<i>Whose dao is this ?</i>
<i>Nãñ sá-yo bachápi nimanum-de ?</i>	<i>From whom did you get it ?</i>
<i>Nãñ sí móshi-chũng kherorumde ?</i>	<i>With what man did you go ?</i>
<i>Bau b'ãsi chago-pi kherori ?</i>	<i>By what path have they gone ?</i>
<i>Añ dãm. no-mai ?</i>	<i>What can I do ?</i>
<i>Dãm sári ?</i>	<i>What has happened ?</i>
<i>Nãñ brã átigu-hã dumei ?</i>	<i>In which village do you live ?</i>
<i>Lashi ayyo nyá.</i>	<i>This is my house.</i>
<i>Lá mushu meba, ba lipedru ketenga.</i>	<i>This cow is fat, that goat is lean.</i>
<i>Bayo pisha muhni sári.</i>	<i>Of that one two calves have been. (That one has had two calves.)</i>
<i>La kuli-rajũ bãñ orkurebem.</i>	<i>These coolies finished their work.</i>
<i>Sarma khori</i>	<i>Somebody has come.</i>
<i>Micha micha móshi daga dui.</i>	<i>Some men are lazy.</i>
<i>Jicha móshi bãñ noi bácha móshi dirbu niman.</i>	<i>As many men as work will get money.</i>
<i>Bibã-hã dácha mi dui ?</i>	<i>How much rice is in the granary ?</i>
<i>Nãna yã-cha ya-cha-ha dá-cha dirbu noi ?</i>	<i>How many rupees per month do you want ?</i>
<i>Nãñ dákiya mushu isariri ?</i>	<i>What kind of cow are you looking for ?</i>
<i>Lúkiya ing tija ána noi.</i>	<i>I want a cloth of this kind.</i>
<i>Acho-hã syau-re já (negative verb).</i>	<i>There is nobody in the house.</i>
<i>Añ syau-yo bãstu-na hãm-kuyage (negative verb).</i>	<i>I stole nobody's property.</i>
<i>Micha gonane sáya (negative verb) or eko-re sáya.</i>	<i>Nothing happened.</i>
<i>Ba eko-re nijiya.</i>	<i>He understands nothing.</i>
<i>Járiyo móshi poiya, Mosung poñsa.</i>	<i>Our people are few ; Miris more numerous.</i>
<i>Járiyo sosi-hã iji-haya poiya ; poñsa suje niy.</i>	<i>Among us opium-eaters are few ; the greater number drink beer.</i>

VERBS.

As is the case with most languages, the verb is by far the most difficult part of speech. In the Chutiya language the conjugation of the verb is complex, and not free from irregularities, or what appear to be such.

STRUCTURE OF THE VERB.

1. About the root two things may be observed (1) it always ends in a vowel ; (2) it always comes first in the structure of the verbal form. Most roots are monosyllabic ; probably all the dissyllabic roots are, etymologically at least, compounds.

2. The tense terminations, which are few and simple, may be added directly to the root.

3. But if the verb is in the negative 'á' is inserted between the root and the terminations. The semi-vowel 'y' is sometimes placed before it to prevent the vowels from clashing. The tense terminations of the negative form are somewhat different from those of the positive.

4. The sense of the verb may be modified in various ways by syllables inserted after the root (here called infixes). Some of the infixes are applied freely to all verbs, and give such forms as the potential, causative, frequentative, &c.; others are less freely used, and modify the sense of the root in a more obscure way. The compound moods and forms made by infixes are here treated separately from the simple forms. An exception, however, is made for the infix 'be' or 'me', as it is essential for the conjugation of the simple forms. It appears to have no meaning and to be used only for inflectional purposes.

The complete structure of the verbal form therefore is as follows :

Root + modifying infix + negative + tense termination.

Thus, 'lari-mayan', shall not be able to give. Here 'lari' is the root meaning give ; 'ma' is the infix of the potential mood ; 'ya' is the negative sign ('y' being inserted for euphony), 'n' is the termination of the future tense.

With regard to the simple forms, verbs may be divided into two conjugations, *viz.*, the first or regular, and the second or nasal. The compound forms are the same in all verbs.

The Chutiya verb is not conjugated for number. Nor is it conjugated for person, except in two tenses, (1) the imperative, which has two persons, the second and third, (2) the immediate present tense. This is only an apparent exception; the fact appears to be that this tense is defective except in the first person, borrowing the other persons from the habitual present.

The following is a paradigm of the simple moods and tenses of a verb of the first or regular conjugation, both positive and negative :

'LARE' OR 'LARI' = GIVE.

Indicative Mood.

	<i>Positive.</i>		<i>Negative.</i>	
<i>Immediate present—</i>	Añ laribena	I am now giving.	Laria ...	} I do not give.
	Nāñ larei	Thou art giving.		
	Ba larei	He is giving.		
<i>Habitual present.</i>	Larei ...	I give.	Laria ...	
<i>Perfect—</i>	Lariri ...	I have given.	Lariari	I have not given.
<i>Past—</i>	Larem or laribem.	I gave.	Lariage or lariapi.	I gave not.
<i>Pluperfect—</i>	Larirumde	I had given.	Lariarumde	I had not given.
<i>Future—</i>	Laren ...	I shall give.	Larian, Lariamne Lariaron.	I shall not give.

Imperative Mood.

<i>2nd person—</i>	Lare or Laribe	Give thou.	Dá lare Dá laribe	Give not.
<i>3rd person—</i>	Lare sã ...	Let him give.	Dá lare sã	Let him not give.

The Subjunctive Mood is wanting.

Conditional Mood.

<i>Past—</i>	Laremde or laribemde	I would have given.	Lariamde	I would not have given.
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Participles.

	<i>Positive.</i>		<i>Negative.</i>
<i>Present—</i>	Larengna. Giving.	Lariacha	Not giving.
<i>Disjunctive—</i>	Larcnto Giving.	Lariamto	Not giving.
<i>Past active or participle of agency.</i> }	—Lareya, { Having given.	Lariaba	Not having given.
<i>Past passive—</i>	Lariba Given.	Lariaba	Not given.

Infinitive.

Larinoi . To give.

Verbal Noun.

Lariba Giving. Lariaba ... Not giving.

REMARKS ON THE ABOVE.

The immediate present lays stress on the fact that the action is now going on. It is not met with except in the first person positive. Many verbs have a simpler form without the 'be' infix (larena); but this verb has only the longer form. It is probably participial in origin; *añ larebena* = *añ laribengna dui*, I am giving; with the omission of the nasal and substantive verb.

The habitual present is the ordinary present of all languages. It may sometimes be used as a historic present.

The perfect is a perfect, though it may often be translated by the English 'am giving', or the Assamese 'diyache'. It denotes (1) an action perfected and so lasting until now; (2) an action perfected, the effects of which are still existent.

In the past negative 'lariage' is the ordinary form; 'lariapi' seems to imply a contradiction of something going before.

In the negative future 'lariamne' is a strongly emphatic form, = 'I shall never give'.

The subjunctive mood may be expressed in various ways (1) by the use of the disjunctive participle, (2) by the past participle or verbal noun with the suffix 'nima' = 'granted', (3) by the suffix 'nito' = 'allowing', (4) by 'joti' (Assamese 'jadi') with the indicative.

The conditional mood appears to be used only in the past tense; in the other tenses the indicative is used.

The present and past active participles are not often used in an absolute construction. The disjunctive participle is generally so used ; and answers to the Assamese participle in 'le'. The past active participle is often used as a noun of agency, thus 'iji-háya' an opium-eater ; 'iji-háyaba' a non-opium eater.

The past participle is used in both an active and a passive sense. The same form is used as a verbal noun, and as such it may be declined with some postpositions :

<i>Nominative—</i>	Lariba	..	giving.
<i>Genitive—</i>	Lariba-yo	..	of giving.
<i>Locative—</i>	Lariba-ha	...	in giving.

The infinitive expresses purpose.

The following is a paradigm of the simple moods and tenses of a verb of the second or nasal conjugation. The only difference is that this conjugation takes 'm' and 'n' in place of the 'b' and 'r' which occur in the terminations of the first conjugation. This peculiarity can generally be traced to the presence of a nasal in the root.

'No' = Do.

Indicative Mood.

	<i>Positive.</i>		<i>Negative.</i>
<i>Immediate present—</i>	An nomena. Nāñ noi Ba noi	I am doing. Thou doest. He does.	Noya ... I am not doing.
<i>Habitual present—</i>	Noi	I do.	Noya ... I do not.
<i>Perfect—</i>	Noni	I have done.	Noyani ... I have not done.
<i>Past—</i>	Nomem	I did.	Noyage ... I did not.
<i>Pluperfect—</i>	Nonumde...	I had done.	Noyanum- I had not de. done.
<i>Future—</i>	Non	I shall do .	Noyan } I shall Noyanon } not do.

Imperative Mood.

	<i>Positive.</i>		<i>Negative.</i>	
2nd person—	No ... } Nome ... }	Do thou. {	Dá no } Dá nome }	Do not.
3rd person—	Nome sã...	Let him do.	Dá nome sã	Let him not do.

Conditional Mood.

Past—	Nomde Nomemde	} I would do.	Noyamde... I would not do.
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Participles.

<i>Present</i> —	Nongna... Doing.	Noyacha ... Not doing.
<i>Disjunctive</i> —	Nomto ... Doing.	Noyamto ... Not doing.
<i>Past active</i> —	Noya. ... Having done.	Noyama ... Not having done.
<i>Past passive</i> —	Noma ... Done	Noyama ... Not done.

Infinitive.

. Nonoi ... to do.

Verbal Noun.

Noma ... Doing. Noyama ... Not doing.

The distinction between the two conjugations sometimes serves a useful purpose in distinguishing between two roots which would otherwise be identical ; as 'chi'=die ; 'chiñ' (with a nasal twang)=sleep.

'CHI'=DIE.

'CHIN'=SLEEP.

Positive.

<i>Immediate Present</i> —	Chibena ...	Chimena.
<i>Perfect</i> —	Chiri ...	Chini.
<i>Past</i> —	Chibem ...	Chimem.
<i>Pluperfect</i> —	Chirumde .	Chinumde.
<i>Imperative</i> —	Chibe ...	Chime.
<i>Verbal Noun</i> —	Chiba ...	Chima.

Negative.

<i>Present</i> —	Chiya ...	... Chiñya.
<i>Perfect</i> —	Chiyari ...	... Chiñyani.
<i>Pluperfect</i> —	Chiyarumde	... Chiñyanumde.

Here, but for the conjugations, it would be difficult to distinguish between Death and his brother Sleep. Such tenses as present—‘chiy’, future—‘chin’ are identical in the two verbs.

IRREGULAR AND AUXILIARY VERBS.

The only monosyllabic root which is irregular appears to be ‘khe’ to go, which takes ‘ro’ as its inflectional infix instead of either ‘-be’ or ‘-me’. It is also distinctly irregular in admitting the infix to the perfect tense.

‘KHE’ = Go.

<i>Immediate Present</i> —	Kherona.
<i>Habitual Present</i> —	Khei.
<i>Perfect</i> —	Kherori.
<i>Past</i> —	Kherom.
<i>Pluperfect</i> —	Kherorumde.
<i>Future</i> —	Khen.
<i>Imperative</i> —	Khero.
<i>Participles</i> —	Kherongna, kheromto, kheya, kheroba
<i>Infinitive</i> —	Khenoi.

The negative ‘khiya’ is regular.

‘Laro’ to take away, and ‘pachihe’ to send, also take ‘ro’ and ‘he’ respectively instead of ‘be’ or ‘me’. But these are really compounds of simpler roots, ‘la’ and ‘pachi’, with the infixes ‘ro’ and ‘he’.

There are three auxiliary verbs ‘to be’. The verb ‘sá’, to be, is regular and complete. It is of the first conjugation, and is conjugated exactly like ‘lare’.

'SA' = TO BE.

	<i>Positive.</i>		<i>Negative.</i>
<i>Present</i> —	Sábena	...	Sáya.
	Sái.		
<i>Perfect</i> —	Sári ...	...	Sáyari.
<i>Past</i> —	Sábem	...	Sáyage, sáyapi.
<i>Pluperfect</i> —	Sárumde	...	Sáyarumde.
<i>Future</i> —	Sán ...	...	Sáyan, sáyanon.

The second auxiliary is defective :

Present—'dui' = I am, thou art, he is, &c.

Past—'dumde' = was.

The future 'dun', and participle 'dumto', appear to belong in meaning to a derivative verb, 'dume', to dwell, remain, which is otherwise a regular verb of the second conjugation.

The negative of 'dui' is 'já', which has some additional tenses :

<i>Present</i> —	Já.
<i>Past</i> —	Jám.
<i>Pluperfect</i> —	Járumde.
<i>Future</i> —	Ján.
<i>Disjunctive Participle</i> —	Jámto.

The third auxiliary is also defective, and seems to be borrowed from Assamese.

	<i>Positive.</i>		<i>Negative.</i>
<i>Present</i> —	Hoi		Hoya.
<i>Disjunctive</i>			
<i>Participle</i> —	Homto	...	Hoyamto.
<i>Verbal Noun</i>	Homa	(what is,	Hoyama (what
<i>or Participle.</i>	true, truth).		is not, false,
			falsehood).

Like the virtuous Houyhnhnms, the Deoris have no other word for falsehood than 'that which is not'.

The distinction between the auxiliaries is somewhat idiomatic. 'Dui' and 'hoi' seem to mean 'to exist'; 'sa' rather 'to become'. 'Hoi' and 'hoya' are much used in asking questions.

Thus—

Ayyo bân sáyage (Assamese It was not my work.
'mor kañ nasil').

But—

Ayyo bân jám (Assamese My work ceased to exist.
'mor kam nai kai hal').

Ahom hoyanto Phukan sá- Unless one is (already) an
máya. Ahom, one cannot be (or
become) a Phukan.

Ná. Deori hoi na hoyá ? Are you a Deori ?

Another defective verb is 'noi', negative 'noya' (Assamese 'lage'). It is used with an accusative, and denotes necessity or want :

Khampti yogi ána noi ... I want a Khampti dao.

Three words often used in connection with verbs may be noted here; 'nina' (saying), 'nina' (granted), 'nito' (allowing). They are apparently parts of a disused verb 'ni' connected with 'nichá' (say), and 'nije' (know). 'Nina' is used like our inverted commas after the direct speech—

Laren laren nina nichári ; kintu He says 'I will give, I will
lariya. give'; but he does not
give.

'Nima' is used with the verbal noun, or passive participle, in the sense of the subjunctive :

Daktar khusiri lariba nima Doctor medicine giving
móshi chiande. granted man would not
have died.

i.e., if the doctor had given
medicine the man would
not have died.

'Nito' is used in much the same way without a verbal noun or participle :

Aru micha nito mojin.

A little more allowing it will
be dark.

i.e., it will be dark a little
later.

Passive Voice.

The passive is avoided as much as possible. It is formed by using the past passive participle or verbal noun with the verb 'sá', to be.

tajayo din-há la átigu This village was given to us
járana lariba sárom. in the days of the kings.

Interrogative.

The favourite way of asking questions is in the alternative positive and negative. In such cases generally only the positive has a tense termination. Thus—

Nāñ mushu jibem na jiya Did you buy a cow (or not)?
(not 'jiyage')?

Potta lariba sán na síya (not Shall a páttá be given (or
'sayan')? not)?

'Na' and 'sa' are also used as interrogative particles.

ADJECTIVE VERBS.

Many adjectives can be converted into verbs and conjugated in some tenses. The present is the tense most commonly found ; as—

'Chui', is good, from 'chu', good ;

'Dei', is large, „ 'de', large ;

'Shui', is high, „ 'shu', high, &c.

Other tenses found are 'chun', will be good ; 'churi', has become good ; 'chumto' (participle), being good.

Another way of conjugating adjectives is to add a participial termination and conjugate them with the verb 'to be'.

'Chepengna dui' is cold, from 'chepe' or 'chepepe' cold.

'Chába sárom' became bad, from 'chá', bad.

Adjective verbs are rarely found in the negative :

'Ji tui'—The water is deep, from 'tu' deep.

'Ji tuya'—The water is not deep.

COMPOUND FORMS.

Some of these forms are used freely with all verbs. These are the potential, causative, frequentative, completive, and obligative. The infixes which give the second element in these compound forms are not used by themselves as independent verbs ; but it will be observed that some of them take 'b' and 'r', others 'm' and 'n', in the tense terminations ; no doubt from consideration of euphony. The tenses usually found are the present, past, and future, positive and negative ; and the participles.

*Potential.—Infix 'mí'.**Positive.**Negative.*

Present—Lari-mai ... I can give. Lari-máya ... I cannot give.

Past—Lari-mám ... I could give. Lari-máyage. I could not give.

Future—Lari-mán ... I shall be able to give. Lari-máyan or lari-máyanon I shall not be able to give.

The participles (positive 'lari-mángna' and 'lari-máunto', being able to give ; negatives 'lari-máyacha' and 'lari-máy-amto'), are in use ; and scattered examples may be found of other tenses.

*Causative.—Infix 'pa'.**Positive.**Negative.*

Present—Lari-pai ... I cause to give. Lari-paya.

Past—Lari-pam ... I caused to give. Lari-payage.

Future—Lari-pan ... I shall cause to give. Lari-payaron.

The negative has often the force of 'forbid to give'.

*Frequentative.—Infix 'rchi'.**Positive.**Negative.*

Present—Lare-rchi ... I keep giving.

Lare-rchiya.

Past—Lare-rchirumde. I kept giving.

Lare-rchiyage.

(Pluperfect termination.)

Future—Lare-rchin ... I shall keep

Lare-rchiyaron.

Completive.—Infix ‘te’ or ‘teri’.

	<i>Positive.</i>	<i>Negative.</i>
<i>Present</i> —Lari-teri	I finish giving.	Lari-teria.
<i>Past</i> —Lari-tem Lari-temcin Lari-terinem	} I finished	Lari-teyage. Lari-teriage.
<i>Future</i> —Lari-ten	I shall finish giving.	Lari-teyanon.

To some verbs the infix ‘te’ gives a peculiar meaning—

‘Yo-te’, to kill by cutting, from ‘yo’, cut.

‘Bo-te’, to kill by beating, from ‘bo’, beat.

‘Ju-te’, to kill by stabbing, from ‘ju’, stab.

There may even be a completive of these ; as ‘bo-te-teri’, to finish beating and killing.

Obligative.—Infix ‘jeng’.

	<i>Positive.</i>	<i>Negative.</i>
<i>Present</i> —Lari-jeng ...	I have to give.	Lari-jeñya.
<i>Past</i> —Lari-jem ...	I had to give.	Lari-jeñyage.
<i>Future</i> —Lari-jen ...	I shall have to give.	Lari-jeñyanon Lari-jeron.

Another and commoner form of the negative obligative is—

<i>Present</i> —Larin-noya	... I have not to give.
<i>Past</i> —Larin-noyage	... I had not to give.
<i>Future</i> —Larin-noyanon	... I shall not have to give.

This is evidently connected with the defective verb ‘noi’ ‘to lack,’=Assamese ‘lage,’ Latin ‘oportet’. For some reason the ‘n’ is doubled.

Besides these comparatively regular compound forms, there are others in which the sense of the root is modified in a peculiar way by infixed syllables, which give a special turn of meaning. These are naturally not applied indiscriminately to all verbs. It has been said above that most of the dissyllabic roots are probably compounds. If we take a group of verbs like 'la-re' give, 'la-ro' take, 'la-du' put, 'la-ha' bring, 'la-so' carry off, it appears that the first syllable signifies what is common to these various notions, viz., the sense of communicated motion; while the second syllable specialises the meaning. Another such group is 'ni-cha' say, 'ni-je' know, and the particles 'nina' (=inverted commas), 'nima' granted, 'nito' allowing. It may be noted that in Hills Kachari the word for 'give' is 'ri', which may be compared with 'la-re'.

These are etymological compounds; but some of the same syllables, as 'ro' and 'du', and a good many others, may be added to various verbs to give a special turn of meaning. Sometimes two syllables are added, each with its own modifying effect. This is naturally the most obscure and difficult part of the language; and cannot be treated fully in an outline grammar.

Infix 'ro' (liable to be changed to 'no' in the second conjugation).

Positive.	Negative.
<i>Present</i> —Lari-rona Lari-roi	... Lari-roya.
<i>Past</i> —Lari-rom	... Lari-royage.
<i>Future</i> —Lari-ron	... Lari-royaron.

This is said to mean 'take and give,' the word for 'take' being 'laro'. The past tense 'lari-rom' is quite as frequently used as the simple pasts 'larem' and 'laribem'; and some verbs use it almost exclusively. It seems to give a sense of definiteness, as—'añ lari-rom', I gave *away*; 'nãñ motorom', you *clean* forgot; 'ba chirom', he is *quite* dead.

Infix 'he'.

	<i>Positive.</i>	<i>Negative.</i>
<i>Present</i> —	{ Lari-hena Lari-hei	Lari-heya.
<i>Past</i> —	Lari-hem	Lari-heyage.
<i>Future</i> —	Lari-hen	Lari-heyanon.

This means 'send and give', the word for send being 'pachi-he'.

Infix 'chia

	<i>Positive.</i>	<i>Negative.</i>
<i>Present</i> —	Lari-chiai	Lari-chiaya.
<i>Past</i> —	Lari-chiamem	Lari-chiayage.
<i>Future</i> —	Lari-chian	Lari-chiayanon.

This means 'give back', 'return

Infix 'ku'.

<i>Present</i> —	{ Lari-kuna Lari-kui }	Lari-kuya.
<i>Past</i> —	Lari-bekum	Lari-kuyage.
<i>Future</i> —	Lari-kun	Lari-kuyaron.

An infinitive 'lari-kunoi' is also used. This form is said to mean 'go and give', but this meaning is not always traceable. The past inserts '-be'; and may also insert a causative infix '-pa' or '-re.'

Añ bana dirbu lari-pábekum ; I made him go and give
or lari-rébekum. the money.

Sometimes 'ku' seems to be used to make a verb out of a noun, as—

Etoru-kunoi ána lakiyáme. Show me how to fire a gun.
(from 'etoru' a gun).

Infix 're'.

This infix gives a causative meaning :

Ayyo pei ana há-reri. My aunt has fed me.
(from 'há', eat).

Añ bana chu-reben. I made him well ; I cured him.
(from the adjective-verb 'chu', to be well, 'chu', good.)

The following example shows the force of two infixes, '-re' and '-be' in the same word :

Járiyo mishigu jibahā móshi When our females are grown up,
sui, bahā muka-dā *lari-re-* we have them-sent-and-given-
hei. over to their husbands.

Infix 'to'.

This infix seems to convert an intransitive into a transitive verb. Thus, 'kina' to hear, 'kinato' to listen to :

Mosung-ráju deri hukm kina- Miris do not listen to orders
toya (from 'kina' to hear). now-a-days.

Infix 'cho'.

This infix seems to add the meaning 'aloud'; it is perhaps connected with 'chu', a word :

Añ átigu-yo móshi-na ju-chori I have been shouting for the
(from 'ju' to call). villagers.

Infix 'ha'.

This infix seems to mean 'down' :

Bau áshi-chápi kho-han. They will come down from
(from 'kho', come). the hills.

Ba popo-chápi ku-ham. He fell down from a tree.
(from 'ku', fall).

A few other infixes of the same sort may be met with ; but definite meanings cannot always be given to them.

There are two idiomatic constructions of verbs which may be noted here :

- (1) The infinitive with the verb 'no', to do, in the sense of intending or offering :

Bau dini mí línoi noni. They intend to reap their paddy to-day.

Ba ána mushu larinoi noni. He has offered to give me a cow.

- (2) The perfect obligative with the verb 'to be' :

Járu dini Bipuria nima-jiñri We to-day Bipuria ought-to-reach, was.
sárumde.

(We ought to have reached Bipuria to-day).

Ayyo mugurone mál bāstu My all goods I ought-to-sell,
añ pe-jiñri sári. has become.

(I have become ready to sell all my goods).

In these examples the nominative to the substantive verb is the whole preceding sentence.

EXAMPLES.

Añ deri hál *hibena* ; imári I am *ploughing* just now ; I
khen. *will go* afterwards.

Añ hál *hiy*. *I plough* ; I am a ploughman.

Nāñ brumai *khen* na ? (Fut.) Where are you *going* ?

Añ iskul-mai *kherona*. I am *going* to school.

Añ dini dini iskul-mai *khei*. I *go* to school every day.

Móshi-laju mukhong *hai*. Men *eat* rice.

Sá dini dini *khagai*, dini dini The sun *rises* and *sets* every
khugai. day.

Bau dām bān *muni* ? What work are they *doing* ?

Bau mí *liri*. They are *reaping* paddy.

Mí *muni*. Paddy has *ripened*.

Añ nāna *ichoni*. I have *been waiting* for you.

Duffla-lájua popoyo midina agojoi.	Dufflas <i>worship</i> the spirits of trees.
Mishigu móshi mí muri.	The women <i>have pounded</i> paddy.
Káya ráju fji pei.	Kayas <i>sell</i> opium.
Nuñg mechi-re chinndóm.	The boat <i>sank</i> last year.
Ayyo mushu muja kimári.	A bullock of mine <i>has been lost</i> .
Ba miya zilla-mai kherom.	He <i>went</i> to the station yesterday.
Mechi amcháři muku hadubem.	Last year much rain <i>fell</i> .
Añ jibahâ bajé-mai kherorumde ba bahâ chinumde.	When I <i>went</i> outside, he <i>was sleeping</i> .
Nañ khobayo dugone añ mí lirimde.	I <i>had cut</i> my paddy before you came.
La perana chuame.	<i>Lift</i> this box.
Niyo bân mume, dá hai máre.	<i>Do</i> your work, and <i>don't make</i> a row.
Mushu larjiáme.	<i>Chase</i> the cattle.
Ana shigahâ lusuga.	<i>Wake</i> me in the morning.
Bau khobe sâ.	<i>Let</i> them come.
Nañ khoba-nima añ laremde.	If you <i>had come</i> , I <i>should have given it</i> .
Mishigu sioriba kinangna añ móshina juchorumde.	<i>Hearing</i> a woman screaming, I <i>shouted</i> for people.
Mesana hijengna ba jumem.	<i>Seeing</i> a tiger, he <i>ran away</i> .
Nañ chucha bân mumto añ bakshish laren.	<i>If</i> you <i>work</i> well, I <i>will give</i> you a reward.
Mí-liya móshi suje láchiri.	The paddy <i>reapers</i> have asked for beer.
Mishigu-chiga ing shukunoi kherori.	The women have <i>gone to wash</i> clothes.
Mausha ráju giyunoi chu nimai.	Boys like <i>to swim</i> .
Mauzadar járuna kházana larinói nichári.	The mauzadar has told us <i>to pay</i> revenue.
Mauzadar kházana larikunoi kherori.	The mauzadar has <i>gone to pay</i> in his revenue.

Sipai lájuna rāsād larinoi lukm dui.	There is an order to <i>give rasad</i> to the sepoys.
Mishigu móshina boba chá.	<i>Beating a woman is bad.</i>
Kuji yogabu gei; chia koba chui.	<i>Hoeing is difficult; plucking is</i> <i>easy.</i>
Popo-chápi huñpába-hã mek- fung bana nimem.	<i>In getting down from a tree, a</i> <i>bear caught him.</i>
Ana dá lehe.	<i>Don't leave me.</i>
Añ ekore noyage.	<i>I did nothing at all.</i>
Añ nãna hijage.	<i>I did not see you.</i>
Niyo chuna añ kinatoyaron.	<i>I will not listen to your story.</i>
Muku hadumto añ khoyaron.	<i>If it rains, I shall not come.</i>
Etoru jímto añ mesana ku- máyan.	<i>Not having a gun, I cannot</i> <i>shoot the tiger.</i>
Etoru jába-yo-si añ ku-má- yage.	<i>As I had not a gun, I could not</i> <i>shoot.</i>
Daktar khusiri lartaba-nima móshi chirumde.	<i>If the doctor had not given</i> <i>medicine, the man would</i> <i>have died.</i>
Chinma mesana dá lusuga.	<i>Don't awake a sleeping tiger.</i>
Ayyo ápasu piaba-nima añ chágu khero-mámde.	<i>If my leg had not been broken, I</i> <i>should have been able to</i> <i>walk.</i>
Joti ayyo jí durani añ lácha suje nin.	<i>If I were thirsty, I would drink</i> <i>so much beer.</i>
Añ mukana leheyari; ba ana derubem.	<i>I have not left my husband; he</i> <i>turned me out.</i>
Añ Dalton Sahibyo dinhá jerumde.	<i>I was born in Colonel Dalton's</i> <i>time.</i>
Shirihã dawa móshina bor yei.	<i>At night mosquitos bite people</i> <i>much.</i>
Ayyo otu yobayo dugone añ bãñ nomám.	<i>I could work before my hand</i> <i>was cut.</i>
La perwãna nimamto-re nãñ pálan no-jen.	<i>As soon as you get this perwana,</i> <i>you must obey it.</i>
Phátakyo chipere pugángna bau mushu lasorom.	<i>Opening the gate of the pound,</i> <i>they drove away the cattle.</i>

Chágu <i>kheya</i> móshi ghorana lăg nimaya.	A man <i>walking</i> cannot overtake a horse.
Mistri lajua pung <i>tisiri</i> .	The carpenters <i>have been plan-</i> <i>ing</i> wood.
Mushu <i>rakhiba-yo</i> din sári.	It is time <i>for</i> <i>pasturing</i> the cattle.
Dini yá chima hoi.	To-day the moon is a mother. (It is full moon.)
Asamiya átigu-chápi Chín átigu-mai <i>khogu-khoguba</i> <i>já</i> .	There is no <i>going and coming</i> from Assam to China.
Girimayo dinhá bân <i>mumto</i> moshiyo bor giri-y.	<i>Doing</i> work in hot weather one perspires much.
Mushu <i>rakhiya</i> mausha-rájua hadaire ejoi.	Cattle <i>herding</i> boys are always playing.
Jár bába <i>chiromto</i> añ dé móshi sán.	When my father <i>dies</i> , I shall be a wealthy man.

Passive.

Kuli-ráju jibahâ agrimint ladui bahâ bauna bakshish <i>líriba sán</i> .	Bakshish <i>will be given</i> to the coolies when they give agree- ments.
Mesa <i>lateya</i> móshi bakshish niman.	The man <i>that killed</i> the tiger will get a reward.
Miya mesa <i>lateba</i> móshina dini duburi.	They have buried to-day the man <i>that was killed</i> by the tiger yesterday.
Bauna patta <i>líriba sán na</i> <i>sáya?</i>	<i>Shall</i> a patta <i>be given</i> to them or not?
Mí dipur <i>líba sán</i> .	The paddy <i>will be reaped</i> to- morrow.
Chía sosung-chăng <i>níma sai</i> .	Fish <i>are caught</i> with a net.

ADJECTIVE VERBS.

Mausha <i>chun</i> .	The boy <i>will be good</i> .
Añ <i>ămchári</i> sumtira · popo gibem; kintu bau <i>deyapi</i> (‘dé’ big).	I planted many orange trees; but they <i>did not grow up</i> .

Midi diba noma-chápi la mauza <i>chárom</i> ('cha' bad).	(lit) From God making a raid this mauza <i>became bad</i> . (This mauza has been devastated by cholera.)
Punji nimanoi <i>gēi</i> .	Gold <i>is difficult</i> to get.
Jí āmchári <i>chepeperumde</i> ('chepepe' cold).	The water <i>was very cold</i> .
Jí <i>chepepento</i> āñ jikun.	When the water <i>is cold</i> , I shall bathe.
Dugong láhába tiri-a <i>churumde</i> .	The plantains that were brought first <i>were good</i> .
Jí <i>tumto</i> nāñ pár sá-máyanon ('tu' deep).	If the water <i>is deep</i> , you will not be able to cross.
Jí <i>tui</i> na <i>tuya</i> .	<i>Is the water deep or shallow?</i>
Jina boi na <i>boya</i> .	<i>Is the river broad or narrow?</i>
Amin-lájua niyo yána <i>ponen</i> , niyo yána <i>poiyanon</i> nina nichari (from 'poñ-sa' more; 'poiya' less).	The amins have been saying "I can <i>make</i> your land <i>more</i> or your land <i>less</i> ."

Potential, Causative, Frequentative, Obligative, Completive.

Āñ bāñ <i>no-mai</i> .	I <i>can do</i> work.
Mushu pichu <i>odi-máya</i> .	One <i>may not touch</i> beef.
Raiyat-láju kházana <i>lari-máya</i> nina nichári kintu bau <i>lari-jeng</i> .	The ryots say "we <i>cannot pay</i> revenue," but they <i>must pay</i> .
Āñ <i>khe-mama</i> nána āñ <i>khe-rumde</i> .	If I <i>had been able to go</i> , I should have <i>gone</i> .
Sahib Moniram-na <i>kuparumde</i> .	A Sahib <i>caused</i> Moniram <i>to be shot</i> .
Nāñ joti <i>likhi-máya</i> āñ nāna <i>deruhen</i> .	If you <i>cannot write</i> , I shall <i>dismiss</i> you.
La chiana nāñ <i>likhi-pári</i> sá?	<i>Have you got</i> this paper <i>written?</i>
La mishigu bayo pishá-na <i>jikuréri</i> .	This woman <i>has been bathing</i> her child.
Nāñ dāga <i>santo</i> āñ nāna <i>bopan</i> .	If you are <i>idle</i> , I <i>shall get</i> you <i>beaten</i> .

Zillahā āmchāri shí <i>khe-rjiy.</i>	In the station many dogs <i>keep</i> roaming about.
Añ ayyo mí <i>litem.</i>	I <i>finished</i> reaping my paddy.
Abor móshi-láju járiyo móshina <i>núchiy.</i>	The Abors <i>keep</i> seizing our people.
Arke járiyo bástu <i>lasorchiy.</i>	And <i>keep</i> carrying off our property.
Báyona járiyo sipai khe-rongna bariyo nya raju-na nye <i>jiduku-jeng.</i>	Therefore our sepoys <i>must</i> go and <i>burn</i> their houses.
Jibahā bauna <i>bote-terin.</i>	When they <i>shall</i> finish beating them.
Batosi áshi chápi járiyo lánai huñpan.	In that case they will come down from the hills to our country.
Hud <i>lari-jemto</i> añ chin.	<i>If</i> I have to pay interest, I shall die.
Juapichu lariaaba móshina hátha <i>dá dudu-pa.</i>	<i>Don't</i> allow those people who have not paid pice to sit in the market.
Bau ána <i>khe-páyage.</i>	They <i>detained</i> me.
Ijí-háya-razu íji <i>lehe náya,</i> íji hayanto chin	Opium-eaters <i>cannot</i> leave off opium; if they do not eat opium they will die.
Añ baruna pachengna <i>láhd-pan.</i>	I shall send and <i>have</i> them brought here.
Añ kuli móshina láhangna ayyo mí <i>lí-pan.</i>	I shall bring coolies and <i>get</i> my paddy reaped.
Abor móshi járiyo móshina otu pekini <i>yotb-m.</i>	The Abors <i>cut up</i> ten of our men.
Nāñ āmchāri suje laremto járu shiri-chai re <i>ja-man.</i>	If you give us plenty of liquor we <i>shall</i> be able to dance the whole night.
La shiri saung-ne suje <i>nírchiy.</i>	He <i>keeps</i> drinking liquor night and day.
Sahibyo dugong <i>hatigan-noya.</i>	One <i>should</i> not laugh in presence of the Sahib.

Other infixes.

Jí tui niyo ikung <i>disin</i> .	The water is deep ; your dhoti <i>will be wet.</i>
Ayyo ikung <i>disi-rom</i> .	My dhoti <i>was wet through.</i>
Ayyo muka ána <i>lehe-rom</i> .	My husband <i>deserted me.</i>
Añ ayyo sohi <i>labibem</i> .	I <i>broke</i> my jokai.
Dé chia ayyo sohi <i>labi-rom</i> .	A big fish <i>broke through</i> my jokai.
Bau mukhong <i>hábem</i> .	They <i>ate</i> their rice.
Bau mukhong <i>há-rom</i> .	They <i>ate their rice</i> (and <i>went</i> <i>away</i>).
Ba ána <i>derubem</i> .	He <i>chased</i> me.
Ba ána <i>deru-hem</i> .	He <i>dismissed</i> me.
Añ bana muga ing <i>lari-hem</i> .	I <i>sent and gave</i> him a muga cloth.
Lipedru <i>deru-chíame</i> .	<i>Chase back</i> the goat.
Ba mí-yo dí <i>lari-chíayanon</i> .	He <i>will not give back</i> the price of the paddy.
Ba <i>khe-chíanom</i> .	He <i>went back</i> .
Nāñ ána bointo añ nāna <i>bo- chian</i> .	If you hit me I <i>will hit you</i> <i>back</i> .
Dini Bipuria <i>nima-kun</i> .	I <i>shall get</i> to Bipuria to-day.
La ghora joi.	The horse is running.
Niyo ghora <i>jonom</i> .	Your horse <i>ran away</i> .
Dua jíy.	Birds <i>fly</i> .
Ayyo dua miya <i>jínom</i> .	My bird <i>flew away</i> yesterday.
Dáminoi suru maushana nāñ <i>ugáreri</i> .	Why <i>have you made</i> the little child <i>cry</i> ?
Ayyo mushu nāñ <i>kimáreri</i> .	You have <i>let</i> my cattle <i>stray</i> .
Ba hoyama chu nichángna ána <i>motorebem</i> .	He <i>deceived</i> me by telling me falsehoods.
Ana hijem-ke ba <i>jonom</i> .	Immediately on seeing me he <i>ran away</i> .

ADVERBS.

A.—ADVERBS OF MANNER.

Some adverbs of manner are formed from adjectives (both Chutiya and Assamese) by the suffix ‘-cha’, others by reduplicating the first syllable :

Apart	... Añitor-cha (Assamese).
Backwards	... Imári-mai.
Downwards	... Kumo-mai.
Exactly	... Thik-cha (Assamese).
Greatly	... Poñ-cha.
How	... Dákang.
So	... Lákire.
Loosely	... Dila-cha (Assamese).
Probably	... Sá-mai—(‘ may be’).
Quickly	... Par-pácha (from ‘parcha’).
Silently	... Ti-tícha (from ‘tieha’).
Slowly	... Me-mecha (from ‘ mecha ’).
Together	... Chāng-cháre.
Well	... Chu-cha (from ‘ chu ’).
Why	... Dáminoi.
However	... Teore (Assamese).

B.—ADVERBS OF TIME.

When	... Dumo.
Then	... Lahá or bahá.
Now	... Dei.
Already	... Deri-ke.
Always	... Nitau-re. (‘ Hadai-re’ Assamese).
Before	... Dugong.

First	...	Dugonə.
Early	...	Parchare <i>or</i> kotei-re.
Never	...	Dumo-ke (with negative).
Once	...	Moja.
Twice	...	Mokini.
Sometimes	...	Dumoma, dumoma.
When (relative)	...	Jibahā.
To-day	...	Dini* <i>or</i> dini-mai.
To-morrow	...	Dipur* <i>or</i> dipur-mai.
Day after to-morrow	...	Disoi.*
Yesterday	...	Miya.*
Day before yesterday	...	Meme-ne.*

C — ADVERBS OF PLACE.

Where	...	Brāhā.
Here	...	Labāre.
There	...	Bung.
Whither	...	Brāmai, brumai.
Hither	...	Lamai.
Thither	...	Bungmai.
Within	...	Chikimi-hā.
Outside	...	Baje-mai.
Near	...	Lugung-hā.
Above	...	Pichā-hā.

EXAMPLES.

Mícha arke Mosung <i>añtar-cha</i> nga há-jeng.	Assamese and Miris should cultivate land <i>apart</i> .
Ba <i>poñ-cha</i> khäng lachigabem.	He became <i>exceedingly</i> angry.
Yá chuba-hā <i>thik-cha</i> otu pekiui biga higarom.	In measuring the land <i>exactly</i> 10 bighas were found.
Añ <i>dini dini</i> kacheri-mai khei.	I go <i>daily</i> to cutcherry.

* These are nouns, but may be used adverbially alone or with a postposition.

Noü <i>pár-parcha</i> arke <i>ti-ticha</i> khero <i>me-mecha</i> kheromto chu <i>sáyarón</i> .	Go <i>quickly</i> and <i>silently</i> ; if you go <i>slowly</i> it will not be well.
Nân ke añ ke <i>chāng-chāre</i> khen.	You and I will go <i>together</i> .
Ba <i>chába-chu</i> bân muni.	He has worked <i>badly</i> .
<i>Dákang</i> likhi-jeng ? <i>Lúkire</i> .	<i>How</i> should one write it ? <i>So</i> .
<i>Dáminoí</i> khe-jeng añ <i>nicha-</i> <i>máya</i> ; <i>teore</i> khen.	<i>Why</i> I have to go, I cannot say ; <i>however</i> , I shall go.
La <i>yá bahá</i> uga <i>dumde</i> ; <i>dei</i> amíri sarom.	This land was <i>then</i> cultivated ; <i>now</i> it has become jungle.
Nân <i>par-párchá</i> kheromto, <i>kotei-re</i> nimakun.	If you go <i>quickly</i> , you will arrive <i>early</i> .
I ana <i>móngda</i> hijeri, kintu bana <i>dumo-ke</i> hijá	I have seen this man <i>three</i> • <i>times</i> , but I have <i>never</i> seen that man.
Ba <i>miya-ke</i> <i>meme-ke</i> sâ nin- umde ; kintu <i>din</i> chui.	He was ill <i>yesterday</i> and <i>the</i> <i>day before</i> ; but <i>to-day</i> he is well.
Nâ <i>dipur</i> <i>disoi-mai</i> bana <i>chu-cha</i> oto-jeng.	You must look after him <i>well</i> <i>to-morrow</i> and <i>next day</i> .
Lahâ mí <i>hadai-re</i> saya ; <i>du-</i> <i>moma dumoma</i> sai.	There is not <i>always</i> a crop here ; <i>sometimes</i> there is one.

POSTPOSITIONS.

The postpositions, which take the place of prepositions, may be divided into two kinds : (a) suffixes appended directly to the noun ; and (b) abbreviated phrases which require the noun to be in the genitive. The emphatic particles 're' and 'ne' are often added to the postpositions.

(a) The principal suffixes have already been given and illustrated as case-endings in the declension of nouns. A few others may be noted :

'-pi', along by, along through, along towards ; as—'ba chago-pi khorí', he has come along by the road ; or 'uga-pi', along through the field ; or 'atigu-pi', along towards the village.

'-cha', up to ; as 'joka-cha', up to the waist ; '-cha-mai', as far as ; 'Añ jigatu-chamai khen', I will go as far as the ghat.

'-chápi'—Besides its usual meaning, 'from', this suffix also means 'except'.

1.-chápi acho-hã syau-re já. *Except me* there is nobody in the house.

'-hã-mai', into.

'-kiri', without.—'Chipa china-kiri mausha' a boy without father and mother, an orphan ; 'mishi-kiri móshi', a wifeless man, widower ; 'mukuti-kiri móshi', an eyeless man, blind.

(b).—Pichã-hã, upon, above—

Ashi-yo pichã-hã liba jí dui. There is white water (snow) on the hill.

Digudigaba-hãre ba ayyo pichã-hã kudubem. In struggling he fell on the top of me.

'Kumo-hã', below, under—

Chia jí-yo kumo-hã dumei. Fish live under the water.

Kumo-mai khero. Go down below.

'Sosi-hã', among, between—

Mecha-rájuyo sosi-hã bare gime. He is the chief man among the Doms.

Átigu kuhni-yo sosi-hã saja kuja dui. There is a stream between the two villages.

'Bopi', beyond—

Amiriyo bopi doloni dui. Beyond the jungle there is a meadow.

'Imári', behind—

Ayyo imári imári khobe. Come behind me.

'Dugoju' (-hã), in front of—

Ayyo dugoju dugoju khero. Go in front of me.

Ayyo nyá-yo dugoju-hã-re baru bote-juri. In front of my house they have been fighting.

'Baje' (Assamese), outside ; 'baje-mai', to outside—

Járiyo ádugo-yo baje-mai khero. Go outside our courtyard.

'Chikimi' (-hã), inside (generally without the genitive termination)—

Yoyo nyá chikimi-hã dui. Mother is inside the house.

'Lugung-hã', near (also 'guri-hã', Assamese)—

Átigu-yo lugung-hã jima kuja dui. There is a river near the village.

CONJUNCTIONS.

Conjunctions are not much used, owing to the frequency of participial constructions. Several are borrowed from Assamese—

And	... ake, or -ke...-ke, or are or aru A.
Also	... guno.
But	... kintu (Assamese).
If	... joti (Assamese).
Thereupon	... ba-chápi or imáripí.
Therefore	... báyona.
Either, or	... helau...helau.
Whether, or	... ki (with -re...re).
In that case	... batosi.

Ba-ke aũ-ke khen.

He *and* I will go.

Ana máf nome, arke lchebe.

Forgive me, *and* let me go.

Mei ayyo mí guno hábem.

The buffalo ate my paddy *also*.

Ba-chápi dām sarom ;

Thereupon what happened ?

Ayyo sá ninumde, báyona
kho-máyage.

My body ached, *therefore* I
could not come.

Mesa-re ki meja-re, amíri-pi
dáma muja kherori.

Whether tiger *or* wild pig, some-
thing *or* other has gone
through the jungle.

Lapuk helau khero sá, Monu
helau khero sá.

Let *either* Lapuk *or* Monu go.

MISCELLANEOUS PHRASES.—TRAVEL.

(From Reverend Mr. Endle's Kachari Grammar.)

Lakhimpur-chápi	Kherkutia-mai	} How far is it from Lakhimpur to Kherkutia ?
From Lakhimpur	to Kherkutia	
dácha ásaí ?		
how much is far ?		

Sá-ja-re	bang	nimakunoi	} It will be difficult to get there in a day.
One day	thither	to reach	
gen.			
will be hard.			

Khenoi	nána	mungda	muchi	} You want three or four horses for the journey.
To go	to you	three	four	
guri	noi.			
horses	lacks.			

Chágu	chuí	na chá ?	} Is the road good ?
Road	is good	or is bad ?	

Chuí	kintu	dālang	chába	dui.	} Yes, but the bridges are bad.
Is good	but	bridges	bad	are.	

Kungda	kuchi	dālangi-kiri	} You will have to cross three or four unbridged rivers.
Three	four	bridge-without	
jina	pár	sá-jen	
rivers	across	be-will have to.	

Ali	chágu-há	brumahá	dák	} Are there any rest-houses on the road ?
On	the road	anywhere	post	
ucho	dui	na ?		
house	is	?		

Á,	mungda	muchi	dui.	} Yes, three or four.
Yes,	three	four	are.	

Chágu-há	me-a	mekfung	} Is there any danger of seeing tigers or bears on the road ?
On road	tiger	bear	
hijinor	himo-moma	dui na ?	
to see	fear making	is ?	

Saung-há já shiri-há
In day time is not in night } Not by daylight; some
bruma bruma higai. come out at night.
some come out.

Ayyo	bāstu-inai	mul	} I shall require two elephants for my luggage.
My	for things	two	
meaning	non.		
elephants	will be wanting.		

Meang	jámtó	mauzadar-na	} If there are no elephants tell the mauzadar to send coolies.
Elephants	not being	mauzadar	
kuli	pachinoi	nichábe.	
coolies	to send	tell.	

Añ dipur kuasa kuli }
 I to-morrow twenty coolies } I can fetch you twenty
 lari-ha-man.* } coolies to-morrow.
 shall be able to bring and give.

kintu bauna nāñ dini dini,	But you will have to give
but to them you day by day,	them four annas each
mosa mosa lari-jen.	per day.
four annas will have to give.	

Átigu-hã añ mukhong sukhong } Can I get provisions in
 In village I rice, etc., } the village?
 nima-man na?
 shall be able to get ?

A, kintu nân khoba-yo Yes, but you will have to
Yes, but you of coming
dugong-ne chu nichá-jen. tell them of your coming
before word will have to say. beforehand.

Bahá dikemuru-yo dácha dí? } What is the price of
There of duck how much price? } ducks there?

Torcha-hå	dácha	du	} How many fowls can one buy for a rupee? Five or six.
For rupee	how many	fowls	
ji-mai	Mumoa na	muchu.	
can buy ?	Five or	six.	

* Here '-há' gives the meaning 'bring,' compare 'láhá' bring.

Mauzadar-na micha pung are
The mauzadar some firewood and
ghora-namai micha mí ladunoi
for horse some paddy to put
nichábe.
tell.

Tell the mauzadar to lay
up some firewood and
some paddy for the
horses.

Mí-yo dí-a poiya mán-há
Of paddy price is small in maund
nito konda mosa gucha lai.
allowing ten annas one takes.

Paddy is very cheap; only
10 annas a maund.

Bangala-yo osar-há chu a ji
Bungalow near good water
niman na nimáya?
shall get or not get?

Can good water be got
near the bungalow?

Niman, kuja jima dui.
Will get, one river is.

} Yes, there is a river
there.

Mandal arke gaonbura-lajuna
Mandals and gaonburas
bangala-mai shiga-re á-dá
to resthouse early morning to me
khonoi nichábe.
to come tell.

} Tell the mandals and
gaonburas to meet me
at the rest-house early in
the morning.

La mauza-há dām kuliya
This in mauza what caste
móshi dumei.
men dwell.

} What kind of people live
in this mauza.

Sarma sarma Deori sarma sarma
Some Deoris some
Mícha.
Hindus.

} Some are Deoris others
Hindus.

Dokan-há shing na shija
In shop salt or sugar
nima-mai?
is able to get?

} Can one get salt or sugar
at the shop?

Nimai, kintu tá chiti-a já.
One gets, but potato fruits are not.

} Yes, but there are no
potatoes.

CONVERSATION WITH A MAUZADAR.

(From Mr. Endle.)

Niyo mauza-hâ mí-ráju chu }
Our in mauza paddy, etc., good } Are the crops doing well
dui na? } in your mauza ?
are ? }

Uñhu, Sahib, jauna poñsa muku }
No, sir, to us more rain } No, sir, we need more rain.
noi. }
is wanting. }

Noü ákogn nongna jima-chápi }
You channels making from river } You should make channels
ji láhá-jeng. } and bring water from
water must bring. } the rivers.

Járiyo móshi nitau-re lákire noi. }
Our people always thus do. } We always do so.

Nâñ la bibá-cha-yo rázana }
You this of one year avenue } Have you got in the re
orkureri na? } nue for this year ?
have finished ? }

Mugurone orkureyapi. }
All have not finished. } I have not got it all in.

Nâñ niyo dālang chāgu }
You your bridge road } Have you repaired all your
mugurone autirumde na? } bridges and roads ?
all repaired ? }

Chāgu chui kintu dālang-mai }
Roads are good but for bridge } The roads are good, but it
popo nimānoi gei. } is difficult to get timber
tree to get is hard } for the bridges.

Nâñ Pu-yo yá-yo dugong-ne }
You Pous month before } You should always repair
chāgu hadai-re auti-jeng. } your bridges before De-
roads always ought to repair. } cember.

Batoma	móshi-raju	iní	} Then the people will have time to reap their paddy.
In that case	men	paddy	
linoi	din	niman.	
to reap	day	will get.	

Añ	akha	noi	niyo	mauza-há	} hope there is no cholera or smallpox in your mauza.
I	hope	make	your	in mauza	
haiza	sā	nima	arke	sita laduba	
cholera	disease	and	pock	put	
sā	nima	nimáyanon.			
disease		shall	not	find.	

Haija	micha	micha	sári	kintu	} There has been some cho- lera, but there is none now.
Cholera	some		has	been, but	
dei		já.			
now		is	not.		

Niyo	rayat-lájuna	pijong	sitoto	} Tell your ryots not to eat unripe fruit.
Your	ryots		unripe fruits	
dá	há	sā	nina nichá.	
don't	let	eat	saying say.	

Bauna	jing	jí-na	dá	ni	sā	} Tell them not to drink dirty water.
Then	dirty	water	let	not	drink	
nina		nichá.				
saying		say.				

Bau	jiba	pukuri-há	jikui	} It is wrong for them to drink the water of the tank they bathe in.
They	what	tank	bathe	
bayo	jína	ní-muya.		
of it	water	drink	does not do.	

Bauna	bári	amíri-kiri	} Tell them to clear their enclosures from jungle.
Then	gardens	without jungle	
nonoi		nichábe.	
to make		tell.	

La	mauza-há	poñsa	iji-háya	} Are opium-eaters numerous in this mauza ?
This	mauza	in many	opium-eaters	
dui		na ?		
are		?		

Poiya-cha,	járiyo	móshi	suje	} Not many, our people drink beer.
Few,	our	people	beer	
níy.				
drink.				

Micha micha suje chui kintu }
 Some beer is good but } A little beer is good, but
 noriyo móshi poñsa níy. } you drink too much.
 your people too much drink.

Járiyo átigu-há poñsa níya }
 Our village much drink not, }
 jibahá mitur lăg nimai bahá } We don't drink much at
 when friends meet then } home, but when we meet
 járu níy. } our friends we drink.
 we drink.

Hát nyá-yo osar-lá bruma sharáb }
 Market near many liquor }
 dokán jamto chun. } It would be better if there
 shop not being will be good. } were not so many liquor
 shops near the market.

Batoma lácha boliya }
 In that case so many drunk }
 móshi hijáron. } Then one would not see so
 men would not see. } many drunken men.

Niyo mauza-há brumaha }
 Thy mauza anywhere } Is there any tea garden in
 sá bári dui na ? } your mauza ?
 tea garden is.

Hoi. Uttarfale mungda mail }
 There is. North three miles }
 khengna muja dé sá bári dui. } Yes, there is a large one
 going one big tea garden is. } three miles to the north.

Ayyo rayat-láju bungmai bān }
 My ryots thither work }
 mukunoi kheí báking hoyama }
 to do go so not being } My ryots go there to work,
 níma bau kházana lari- } otherwise they would
 granted they revenue would } not be able to pay their
 máyamde. } revenue.
 not be able to give.

DESCRIPTION OF THE DEORIS.

Járiyo móshi ji-yo harduñ-há sáng-yo
 Our people of water on bank of platform

nyá-hă	dumei.	Járu	mí	giyo
in house	dwell.	We	paddy	mustard
dibi,	míchima	arke	kipe	la-rájuna
matikalai,	maize	and	cotton	these
pungna	hai.	Járu hadai-re		háli.
cultivating eat.		We always		sali dhan
gingna	hai.	Daphla	Mosung-yo	láka
transplanting	eat.	Daphla	Miri (gen.)	like
chiba	yá	labingna	jaru	háya.
new	land	breaking in	we	do not eat.
Jaru	hál	hingna	kuji	yogangna
We	plough	ploughing	hoe	spading
				eat.
Járiyo	yogi-hájiya	mistri		mudu-hajiya
of us	hoe makers	carpenters		pot-makers
ba-raju	já.	Járiyo		mishigu-chiga
those	are not.	Our		women
diging	mángna	ing	pui.	Járiyo
thread	spinning	cloth	weave.	Our
móshi-a	brä-hä-re	miro		boina
people	anywhere	servant		working
háya.	Járu	chu	du	lipedru
do not eat.	We	pig	*fowl	goat.
mei	atai-na-ne	hai ;	kintu	mushu
buffalo	all	eat ;	but	cattle
				monkey
háya.	Jaru	suje	níy.	Mishigu-chiga
do not eat	We	beer	drink.	Women
				rice

niángna* ba-hâ-re khusiri ungna shiri-cha ladui shiga
boiling in it drugs mixing one night place morning

saromto disâ-hâ tagângna ladui. Sângda sâ-chi
being in a vessel filling place. Three days four days

sâromto ba-na-ne purungna nîy. Jaru dekagu
being it straining drink. We youth

sâromto biya nongna mishi lâhai. Kua-chi kua-moa
being marriage doing wife bring. Eighty hundred

dirbu larengna lâhai; joningna* lâháya. Dirbu
rupees giving bring; eloping do not bring. Money

jámto chingira-yo acho-hâ piji katingna
not being of father-in-law in house son-in-law serving

dumei. Járiyo móshi lákingre chiromto jaru pung
dwell. Our people so dying we firewood

ladui. Átigu châba-hâ chiromto dubui. Móshi chiromto
place. Village in badness dying bury. Man dying

átiguya-chiga gira-gutu-chiga sâpingna pisha-rájuna.
villagers elders assembling to the sons.

bâstu hamán-cha nyangna larei. Mishigu mausha nimáya.
things equally dividing give. Female children do not get.

[We Deoris dwell in platform houses by the banks of rivers. We live by cultivating paddy, mustard, pulse, maize and cotton. We cultivate transplanted paddy. We are not nomadic cultivators, like Daphlas and Miris. We use both the plough and the hoe. We have no smiths, carpenters, or potters. Our women spin thread and weave cloth. Our men never take service elsewhere. We eat pigs, fowls, goats and buffaloes; but not cattle, monkeys, or bears. We drink rice-beer. The women boil the rice and put fermenting stuff in it, then put it

* From 'jo' to run, with an infix 'ni', meaning 'take'.

aside for a night. In the morning it is poured into a vessel and put aside. After three or four days we strain and drink it. We marry and bring our wives home when we are young men. We pay Rs. 80 or Rs. 100 for a wife. We don't run off with them. If he has no money, the bridegroom has to remain in his father-in-law's house. When a man dies in any ordinary way, we burn the corpse; but if he dies in a plague or epidemic we bury it. When a man is dead, the neighbours and elders assemble and divide the property in equal shares among the sons; the daughters get no share.

EXTRACT FROM A 'BURUNJI.'

Dugong	Swargarāja	áshi	dumeya	rāja-chiga-na
Formerly	the Swargararāja	hill	dwelling	rajas

shin	ladungna	pichā mai	deru-hem.	Ban-chāng-ne
marks	putting	to above	chased and sent.	With them

Nara-rāja-na	guno	king	gusha	shingna	nara-mura
Nararaja	also	hair	chin	shaving	nara-mura

nongna	deru-hem.	Bayona	deri-ke.	Nara-rāja-na
making	chased and sent.	Therefore	at this day.	Nararaja

nichai	desh	guno	Nara-desh	nina-ne	nichai.	Ba
they call	country	also	Nara-desh	so	they call.	He

purb-desh-hā	jima-yo	lugung-hā	áshi-hā	rāja	sárumde.
in the east	of river	in vicinity	in hills	raja	was.

Dugungda	móshi-yo	imáripí	Nararāja-yo	pisha	dugucha
Three	men	after	of Nararāja	son	one

jebem.	La	pisha-yo	lakhyān	mungda	mukuti	jiliki-re
was born.	This	son (gen.)	mark	three	eyes	very bright

Chipa-yo	chirāhā	ba	rāja	sárom	Bayo	imáripí
Of his father	on death	he	raja	became.	That	after

sá-yo bál há Mantara Kachar, Jaintia, Chutiya
of body by force Mantara Kachar, Jaintia, Chutiya

ba rája-laju-na botengna kumo-há jagungna labem.
those rajas. beating down below flinging took.

Baru mojakari mojakari meang guri larei. Swargarája
They from time to time elephants horses give. The Swargaraja

guno meang muhni lariri. Nararája guno guri
also elephants two has given. Nararaja also horses
tupi larei. Dugong Swargarája Nara-chápi
hats gives. Formerly the Swargaraja from Nara

huñ-ha-bahá Áyatana há nāgar nonumde.
on coming down at Ayatana city made.

La-há dé móshi ladungna huñpam. Imáripí
There great man placing descended. Afterwards

Nararája járiyo Ishwarrája-dá lachiben
the Nararája our to Ishwarraja "I will send and ask"

nína nichai, Áyatana átiguna ána
saying says, Ayatana village to me

laribe. Imáripí Ishwarrája-wa patra-mantri-lájuna shinem.
give. Afterwards the Ishwarraja counsellors enquired.

Nararája lachiruba Áyatana laren na lariya.
Nararaja asked for Ayatana shall give or shall not give.

Imáripí mugurone nichai Nararája nijima-jungna
Then all say Nararaja friendship-making

lachiri. Ba latengna laroi joti járu rakhi-máya.
has asked. He taking by force takes if we cannot keep.

La-chápi ásaí. Khenoi-ke chá móshi
From this place is far. To go too is bad, men

khegu-khegangna pahara ladunoi geí. Ningna
going and coming watch to put is difficult. Holding

ladu-máyacha chochema rakhingna lashi átigu
not being able to put shame keeping this village

larinoi chu nimangna laiking mugorone nichaba-hã
to give good finding thus all on saying

Iswarrája Áyatana laribem.
the Ishwarrája Ayatana gave.

[Formerly the Swargaraja used to put marks on the hill rajas and pack them off to the hills. Among these, he shaved the head and beard of the Nararaja, thus making him into Nara-mura (bald head) and packed him off. For this reason the Raja is called Nararaja and the country Naradesh to this day. His kingdom was in the east among the hills near the river. After three generations a son was born to the Nararaja of the day, whose peculiarity was three bright eyes. On his father's death he became raja. Afterwards, by the force of his arms, he thoroughly subdued the kingdoms of Mantara, Cachar, Jaintia, and Chutiya. These rajas sent him elephants and horses regularly. The Swargaraja also has given him two elephants ; and Nararaja gives him ponies and helmets.

In former days, when the Swargaraja came down from Naradesh, he established a town at Ayatana, and left an official in charge of it. The Nararaja sent an embassy to our Swargaraja, saying "Give me this town of Ayatana." Then Ishwarraja consulted his ministers as to whether the town asked for should be given or not. They all said "The Nararaja asks for it in a state of peace ; but if he were to take it by force we could not prevent him. It is far from here, and the way is bad ; it is difficult to garrison the place." Finally, as everybody said that since he was not able to keep Ayatana it was better to give it and preserve his honour, the Ishwarraja gave that town to Nararaja.]

A LAWSUIT ABOUT A WATERWAY.

The Oath.

Añ midi-na otongna hoi hángna nichári Lahá
 I God seeing oath eating have said here
 homa chu-na nichan hoyama nicháyaron hoyama
 true words I will say false I will not say false
 nichamto dharma rakhiaron.
 saying religion I shall not preserve.

[I swear before God that I will tell the truth, and nothing but the truth. If I tell a falsehood, may I lose my religion.]

The Complainant.

Ayyo muñ Puran ; bába-yo muñ Deori Surba
 My name Puran ; of father name Deori little ;
 Bángfang mauza-há ayyo nyá, bahā-re uga
 Bangfang in mauza my house, there cultivation
 mungna hai. La gosar-a ayyo. Hujur
 doing eat. This the complaint of me. Your honour
 jiba-há Narainpur-mai khei añ la sájá-na pugonoi
 when to Narainpur goes I this channel to open
 darkhast larem. Hujur-a mauzadar-na pachihenumde
 petition gave. Your honour to the mauzadar sent.
 Ba kherongna pechi otu churengna kuti gari-rebekum.
 He going four cubits measuring pegs got fixed.
 Mechi-chápi Shikai Rában Ile Dodhi la duguchi
 Since last year Shikai Raban Ile Dodhi these four
 móshi-re sájá-na dububem. Ahar-yo yáhá añ arke
 men channel buried. Ahar in month I again
 darkhast ladubem. Hujur manjur nongna mauzadar-dá
 petition put. Honour agreeable doing to the mauzadar

perwána pachihem. Mauzadar arke kherongna sája-ná
order sent. The mauzadar again going channel

pugarebekum. Bau arke mátauri ladungna dugong-yo
got opened. They again embankment putting before

lika-re dububem. Ayyo mí chirom. Ayyo yá ámcha
like buried. My paddy is dead. My land very

tui. Sája jámtó mí-na jí latei. Bariyó
is low. Channel not being the paddy water spoils. Their

yá micha ákung. Ayyo yá pichá fále dui.
land somewhat high. My land upper direction is.

Sája dubumto ayyo yá-há joka-cha cheng-cha tu
Channel closing my in land to waist to breast deep

jí sai. Ámchári móshi-yo uga-yo jí ayyo
water is. Many of men of fields water my

uga-há khoi. Añ sosari sája-na Sarkári yá-há
to field comes. I alone channel Government on land

chugári. Ayyo yá dugong gujoshi móshi-yo yá
have dug. My land formerly widow woman land

dunde. Ba sája-na chuga-máyamto jí mí
was. She channel not being able to dig water paddy

laterchi. Báyona ána larem. Bau la yá-na
keeps spoiling. Therefore to me gave. They this land

gujoshi-yo bachápi lanoi nomemde. Ba akas-yo
widow from to take wanted. This enmity

nimitte bau ayyo sája-na duburchi.
on account of they my channel keep closing.

[My name is Púran; my father's name, Deori Surba. I live in Bangfang mauza, where I am a cultivator. My complaint is this. When your honour went to Narainpur I petitioned to open this ditch. Your honour sent my

petition to the mauzadar. He went and marked off four cubits for it. Since last year Shikai and three others have closed up my ditch. In the month of Asar, I again put in a petition. Your Honour admitted it and sent an order to the mauzadar, who again went and got my ditch opened. But they put up an embankment and closed it as before. My paddy is done for. My land is very low ; without a drain the water spoils the paddy. Their land is rather higher. My land is upstream from theirs. When the drain is shut up the water stands waist-high on my land. The water of many people's fields flows into mine. I alone dug this drain on public land. My land formerly belonged to a widow. As she could not dig a drain, her paddy was always ruined ; so she gave me the land. They wanted to get this land from the widow ; and for that grudge they keep closing up my drain.]

The Defendant.

Ayyo	muñ	Shikai.	Añ	áhu	mí	purumde.	Áhu
My	name	Shikai.	I	ahu	paddy	planted.	Ahu
mí	línoi	gei.	Báyona	pichá-chápi	jí		
paddy	to reap	is hard.	Therefore	from above	water		
kho-máyacha	sája-na	micha	matauri				
not being able to come	the ditch	a little	embankment				
chidanumde.	Jiba-há	mí	límram	bahá			
threw up.	When	paddy	I was able to reap	then			
añ	matauri	labihem.	Dei	bayo	mí		
I	embankment	got broken down.	Now	his	paddy		
eko-re	chába	sáya.					
at all	bad	is not.					

[I had planted spring rice ; and as it is difficult to reap I threw up a little earth, so that it might not be flooded by water from above. When I could reap my paddy I removed the obstruction. There is nothing wrong with his paddy now.]

First Witness.

Añ	hia-yo	móshi	dui	ayyo	yá-chápi	jí
I	of boundary	man	are	my	from land	water

la this	sája-há into drain	kudu-kuri. flows.	Mauzadar Mauzadar	pugareba got opened
sája-na ditch	Shikai-a Shikai	dububem. closed.	Dumo When	dububem he closed
añ I	nicha—máya. cannot say.	Añ I	muchu six	rrushing seven din days
jilla-mai to station	khoba coming	sárom. was.	Bayo That	dugong before ba he
pugáyapi. did not open.	Ki jane, Who knows,	dei now	pugári. he has opened.	

[I am a neighbour. The water from my land falls into this drain. Shikai closed up the drain, which was opened by the mauzadar. I cannot say when he closed it. It is six or seven days since I come to the station. He had not opened it before that ; possibly he has opened it by this time.]

Second Witness.

Ayyo My	yá land	Shikai-yo of Shikai	hardung-há. by side.	
Shikai Shikai	áhu ahu	mí paddy	purúmde. planted.	Bahá Then
ba he	sája-na the ditch	micha a little	duburúmde. closed.	
Áhu Anu	mí paddy	líba-há on reaping	micha a little	duburúmde. closed.
Mauzadar Mauzadar		chugadureba-chápi getting opened from	añ I	arke. again.
Shikai Shikai	ba that	sájana ditch	chidanma closing	hijá. see not.

[My land is beside Shikai's. He planted spring rice. Then he did close up the ditch a little. He closed it a little for reaping his *ahu* rice. Since the mauzadar had it opened I have not seen Shikai closing up that drain again.]

THE LORD'S PRAYER.

Hé járiyo áshi-há dumeya baba, niyo mufi
 O our in sky dweller father, thy name
 punya(A.) sáre sâ, niyo ráj(A.) khobe sâ, Ashi-pichâ-hâ
 holy let it be, thy kingdom let it come, In above the sky
 jibaking niyo hukm(A.) mánya(A) sái bákire lahâ-ke
 as thy order obeyed is so here also
 sáre sâ ; dini dini(A.) jauna hánoi lare jibaking jau
 let it be ; day by day to us to eat give as we
 michi-na dukh (Assamese 'dosh') máf(A.) noi, bákire jauna
 to others fault ; forgive so us
 guno máf nome jauna chába nonoi dá lare kintu
 also forgive us evil to do not give but
 chába chápi rakhya nome(A.) Niyo ráj hoi, niyo
 from evil preserve. Thine kingdom is, thine
 khamata(A.) hoi ; niyo josh(A.) hoi, arke hadai-re(A.)
 power is, thine glory is, and always
 sáre sâ.
 let it be.

[The abstract nouns and expressions are all borrowed from Assamese.]

[Our Father which art in heaven ; hallowed be thy name ;
 thy kingdom come ; thy will be done on earth as it is in
 heaven ; give us this day our daily bread ; and forgive us our
 trespasses as we forgive them that trespass against us ; and
 lead us not into temptation ; but deliver us from evil. Thine
 is the kingdom, the power and the glory, for ever and ever—
 Amen.]

V O C A B U L A R Y.

NOUNS.

English.	Chutiya.	Remarks.
Air	Múku	Also means, rain: 'mu-
Ant	Chimechi.	ku hari' rain is
Arm	Ótu.	falling ; 'muku
Arrow	Átha.	beni', wind is blow-
Axe	Loa.	ing.
Bachelor	Mishi-kiri móshi	Wifeless man.
Back	Imári.	
Bag	Nyéchá	The Assamese 'mona'.
Bank (of river)	Hardun.	
Bamboo	Yua	Kachari 'oa'.
Bark of tree	Chikuru.	
Basket	Gyépa.	
Beard	Gusha shímu.	
Bear	Mekfung.	
Bee	Gia.	
Beer	Suje	Kachari 'zau'.
Belly	Uthung	Kachari 'udoí'.
Bird	Dua	Kachari 'dau'.
Blood	Chí.	
Boat	Nung.	
Body	Sá	Hills Kachari 'chau'.
Bone	Pichong.	
Bough	Thál.	
Bow	Ohigung.	
Boy	Makagu mausha.	
Bracelet	Osung	Kachari 'ásún'.
Breast	Cheng.	
Breath	Ukha.	
Bridge	Kijong	A shako bridge.
Broom	Shoi.	
Buffalo	Mei.	
Bullock	Mushu	Kachari 'mosau'.
Buttock	Siring.	
Cane	Sokatung.	
Cat	Midige.	
Child	Mausha.	
Chillies	Fráchu.	
Chin	Gusha.	
Cholera	Haiza, or m'ídi diba	Lit.—God's raid.
Chudder	Ima.	
Cloth	Ing, also hing	Kachari 'hi'.
Cloud	Áshi	Also means 'hill', and
Corner	Churká.	'sky.'
Cotton	Kipe.	
Crow	Duka.	

English.	Chutiya.	Remarks.
Cubit	Mucha.	
Cymbal	Chechereng.	
Dao	Yogi.	
Day	Sá, din	'Sa' also means 'sun'.
Daylight	Saung.	
Death	Chra.	
Deer	Meshi.	
Dew	Liba ji	<i>Lit.</i> —White water ;
Dheki	Michá.	also means snow
Dhoti	Ikhung.	and fog.
Dish	Hachá.	
Dog	Shi	Kachari 'suima'.
Door	Chipere.	
Dove	Duchu dua.	
Dream	Umchuba chu.	
Drum	Darun.	
Duck	Dikemuru.	
Dust	Yágudi.	
Dung	Shíta.	
Ear	Ákung.	
Earring	Kotung.	
Earth	Yá	Also means 'moon' and 'month'. Kachari 'há'.
East	Sá karuba.	Pin-rising.
Edge	Hú.	
Eel	Lu chia	<i>Lit.</i> —Long fish.
Egg	Duja.	
Egg-plant	Pádu.	
Elephant	Meang	Hills Kachari 'miung'.
Evening	Sá kuba	Sun-setting.
Eye	Mukuti.	
Face	Dumju.	
Falsehood	Hoyama chu.	
Fan	Khing.	
Fear	Himo.	
Feather	Chotung.	
Field	Uga.	
Finger	Áshti.	
Fire	Nyé.	
Firefly	Digeshi.	
Firewood	Pung.	
Fish	Chia.	
Fisherman	Chia látoya.	
Fishhook	Peshi.	
Fishing rod	Peshi tadi.	
Flesh	Chuchu or pichu.	
Flint	Átiri.	
Flock	Baja.	

English.	Chutiya.	Remarks.
Flood	Ji dema	Big water.
Flower	Íba.	
Fly	Sutami.	
Horsefly	Shé.	
Fool	Lishau or shimar, <i>fem. sheodai.</i>	
Foot	Ápásu, apàchi	Properly 'ápsu' is the whole limb, apàchi leg from knee downwards.
Footprint	Nyáma.	
Foreigner	Brámapi khoroba.	
Forest	Poporu or yágra	Kachari 'hagra'.
Forenoon	Duguju bela.	
Fowl	Du.	
Friend	Soiñ ; mitur.	
Frog	Luje.	
Fruit	Chiti.	
Fur	Shimu.	
Gateway	Adugo	The Assamese 'poduli'.
Ginger	Nyei.	
Girdle	Joka chitung.	
Girl	Mishigu mausha.	
Goad	Gujung.	
Goat	Lipedru.	
God	Midi	Kachari 'modai'.
Gold	Punji.	
Goldsmith	Punji hámkuya	<i>Lit.</i> —Gold-thief.
Gourd	Butu	Jati lau.
	Chumusara	Ranga lau.
Granary	Bibâ.	
Grass	Sañ.	
Grasshopper	Gú.	
Ground	Yá.	
Gun	Etoru.	
Hair	King	Kachari 'khenai'.
Hammer	Bojichâ.	
Hand	Otu.	
Handle	Chiku.	
Head	Gubong.	
Heart	Chika.	
Heel	Yerda.	
Hip	Siring.	
Hoe	Kuji.	
Hole	Ákogu.	
Honey	Gia miji	Bee milk.
Hope	Akha	Assamese 'asa'.
Horn	Nung.	
Horse	Guri or ghora.	
House	Nyé or acho	Kachari 'nuu'.
Insect	Yung.	

English.	Chutiya.	Remarks.
Iron	Shing.	
Jacka	Mesuru.	
Jacket	Puchá.	
Jack fruit	Tiju.	
Jaw	Hakuru.	
Joke	Ojnjurba.	
Jungle	Amiri.	
Kite	Durong.	
Knee	Aguñ.	
Knife	Motung.	
Ladder	Échigu.	
Leaf	Chia.	
Leather	Chiku.	
Leech	Lue	Land leech.
	Gunuñ	Water leech.
Leg	Apáchi or ápasu.	
Letter	Chia leriba	Written leaf.
Light	Dagaruba.	
Load	Bipo	Assamese 'bhar'.
Loins	Joka.	
Loom	Ing pnohá.	
Luncheon	Merku	Assamese 'jalpan'.
Maiden	Mirásign.	
Maize	Míchima	<i>lit.</i> —Mother rice.
Man	Móshi	Kachari 'mansui'.
Mat	Yamshu.	
Mati kalai	Dibí.	
Measure	Kuka-cha.	Assamese 'dhun'.
Medicine	Khusiri.	
Milk	Míji.	
	Somiji	Human milk.
Molasses	Gurji.	
Money	Dirbu	Also silver.
Monkey	Iku.	
Month, moon	Yá.	
Morning	Shiga.	
Mountain	Ashi.	
	Ashiyáta	Also horizon.
Mouse	Chike.	
Mouth	Dumju.	
Mosquito	Dá.	
Mud	Adiri.	
Mustard	Giyo.	
Nail	Ashigi	Kachari, 'ásu'.
Neck	Duto.	
Net	Sosung.	
Night	Shiri.	
Noon	Sá moji.	
Nose	Gutung	Kachari 'gauthang'

English.	Chutiya.	Remarks.
Oar	Lube.	
Oil	Thu	Kachari 'thau'.
Opium	Iji	Properly 'ing-ji, i.e., cloth water, like Assamese 'kani'.
Orange	Sitoto chiti.	
Outer	Meisa.	
Owner	Chikodi	A mauzadar is called 'ya chikodi', land owner.
Ox	Mukagu mushu.	Kachari 'mai.'
Paddy	Alí	
Pheasant	Dudi.	
Pig	Igu	Mekila.
Pipe	Duji dua.	
Plantain	Chu	The tame pig.
Plough	Meja	The wild pig.
Porch	Láclu.	
Potato	Tíi.	
Rag	Hál or hichá.	Projecting verandal or chang house.
Rain	Mitsá	
Reed	Tá chiti.	
Rice, uncooked	Jirba ing.	
" cooked	Muku.	
Ring	Yolung	The 'nall'.
River	Míru	Kachari 'mairang'.
Robber	Mukhong	Kachari 'mikham'.
Roof	Shinaguti.	
Root	Jíma	Kachari duima.
Rope	Hámkuva.	
Sacrifice	Hajung.	
Saliva	Yarung.	
Salt	Chitung.	
Sand	Yornba.	
Scales	Guji.	
Scarf	Shing.	
Servant	Asokurn.	
Shade	Chucha.	Gumcha.
Shadow	Isha	
Shame	Míro	
Sheath	Saturung	Of trees, &c.
Shoal	Nvámtu.	Of men, &c.
Shoulder	Chochema.	
Silk	Hechá.	
Silver	Gechá.	
	Popung.	
	Nyung.	
	Dírba	Kachari 'darbi' mean gold.

English.	Chutiya.	Remarks.
Skin	Chikuru	Of men.
	Chikuñ	Of beasts.
Sky	Áshi, or áshi pichá.	
Smoke	Eku.	
Snake	Dubu.	
Son	Pisha	Kachari 'fisn,' child.
Sparrow	Dushiri dna.	
Spear	Gujung.	
Spices	Mudumási.	
Star	Jiti.	
Stick	Chome.	
Stone	Atiri.	
Straw	Ságe.	
Stump	Phutugu.	
Sugar	Jibási ; shija	Jibási is rather 'sweet
Sugar-cane	Chāñ.	meat'.
Sun	Sá	Kachari, 'sán'.
Sweat	Griji.	
Tail	Chimi.	
Teeth	Hatí	Kachari 'bathai'.
Thatch	Turi.	
Thread	Digi.	
Throat	Jitá.	
Thumb	Ashti chima	Mother finger.
Tiger	Mesa	Kachari 'mosa'.
Tobacco	Dhochiá.	
Tongue	Chi.	
Torch	Nyéja.	
Tree	Popo.	
Tube (bamboo chungá)	Ojung	Kachari 'hasung'.
Vegetables	Jabura.	
Village	Átigu.	
Voice	Chu.	
War	Díba	Raid.
	Yotejuba	Fighting.
Water	Jí	Kachari 'dui'.
Weed	Amiri.	
Widow	Gujoshi.	
Wife	Mishi.	
Husband	Muku.	
Woman	Mishigu.	
Word	Chu.	
Yam	Ta.	
Year	Biba.	
Youth	Dekagu.	

ADJECTIVES.

Those ending in ' -ba ' and ' -ma ' are derived from ve
' Ne ' and ' re ' are added to many adjectives.

English.	Chutiya.	Remarks.
Abundant	Ámchári.	
Acid	Sitoto.	
Afraid	Himomoma.	
Alive	Chonma.	
All	Mugurone.	
Alone	Sosa, Sosáya.	
Another	Arke muja.	
Bad	Chá, ohába.	
Beautiful	Igabare.	
Bitter	Kabare.	
Black	Kolia.	
Blind	Hijába.	
Broad	Boi.	
Coarse	Gija.	
Cold	Chepepe.	
Deaf	Kinayama.	
Deep	Tu	Kachari ' ga-thau
Direct	Pulunga.	
Dry	Kira.	
Dirty	Jing.	
Distant	Ása.	
Dumb	Chu nijiyáma.	
Equal	Ekere.	
False	Hoyama.	
Fat	Meba, mejirba.	
Feeble	Ketenga.	
Few	Poiya.	
Foolish	Nijiyáma.	
Former	Dugong.	
Full	Chianma.	
Gentle	Jiboboi.	
Good	Chu.	
Greyheaded	King munma.	
Great	Dé, dema	Kachari ' ga-det .
Green (unripe)	Pijung.	
Hard	Loi.	
Heavy	Libare.	
High	Shu	Kachari ' ga-zau '.
Hot	Kama.	
Hungry	Ichigaya.	
Lame	Pengora.	
Lean	Ketenga.	
Left hand	Yóshi.	
Right hand	Yója.	

English.	Chutiya.	Remarks.
Little	Suru, surba, micha.	
Long	La	Kachari 'ga-lau'.
Ripe	Munma.	
Middle	Sosibasi.	
Narrow	Boya	Neg. of 'boi', broad,
New	Chiba.	
Old	Gira	Of people.
	Chitung	Of things.
Sweet	Jibare.	
Ragged	Jirba.	
Red	Sáro, ságira	Kachari, 'ga-za'.
Sick.	Sánima.	
Slow	Mecha.	
Strong	Lokoko.	
True	Homa.	
Wet	Dishirba.	
White	Purn.	
Young	Dekagu.	

VERBS.

The figures 1 and 2 denote whether the verb belongs to the first or second conjugation. No compound forms are given. The verbs are given in their root forms.

English.	Chutiya.
Abandon	... Leho 1.
Ache	... Sá 1, or ni 2.
Afflict	... Dukh ládu 1.
Agree	... Chüngcha sá 1.
Aid	... Hahai láre 1.
Annoy	... Dik no 2.
Appear	... Higá 1.
Arrive	... Khongna nimaku 1.
Ascend	... Khagá 1.
Ask, enquire	... Shí 2.
Ask for	... Láchi 1.
Assemble	... Sápi 1.
Awake (trans.)	... Lusnga 1.
Awake (intrans.)	... Hár nima 2.
Bark	... Shu 1.
Bathe	... Jiku 1.
Beat	... Bo 1.
Beg	... Láchi 1.
Begin	... Ní 2.
Blind	... Sida 2.
Bite	... Yé 1.
Blow (intrans.)	... Be 2. 'Muku beni', the wind is blowing.

English.	Chutiya.
Blow (trans.)	... Du 1. 'Mushika dube', blow the fire
Boil	... Niá 2, barga 1.
Born, to be	... Je 1.
Box	... Dajo 1.
Break (trans.)	... Lábi 1, pia 1.
Break (intrans.)	... Pi 1.
Bring	... Láha 1.
Burn	... Ká 2.
Bury	... Dubu 1.
Buy	... Ji 1.
Call	... Ju 1.
Carry away	... Láro 1.
Carry off	... Láso 1.
Catch	... Ní 2.
Chase	... Deru 1, Larjia 2.
Come	... Kho 1.
Conceal	... Lase 2.
Conquer	... Jiki 1.
Contain	... Cho 1.
Converse	... Nicha-ju 1.
Cook	... Niá 2.
Crow	... Gigá 1.
Cry	... Ugá 1.
Cultivate	... Pu 1, uga mu 2.
Curse	... Hao ládu 1.
Cut	... Yo 1.
Dance	... Já 1.
Depart	... Suru 1.
Descend	... Huñha 2, huñpa 2.
Die	... Chi 1.
Dig	... Chugá 1.
Divide	... Nyá 1.
Do	... No 2, mu 2.
Drag	... Dusuru 1.
Draw	... Di 2.
Drink	... Ni 2.
Dry	... Nadu 1.
Dry (intrans.)	... Kua 2.
Dwell	... Dume 2.
Eat	... Há 1.
Enter	... Hidu 1.
Fall	... Ku 1.
Fear	Hadu 1 (of rain).
Feed	... Himo mu 2.
	... Háre 1.
	Hápa 1 (get fed).
Fight	... Chuju 1, lote-ju 1.
Fill	... Tegá 1.
Find	... Nimá 2.

English	Chutiya.
Finish	Orkure 1.
Fish	Chia láte 1. Já 1 (with net).
Fling	Dabe 1.
Fling down	Jágu 1.
Fly	Ji 2.
Follow	Imári khe.
Forget	Moto 1.
Fry	Lukura 2.
Get	Nimá 2.
Give	Láre 1.
Go	Khe 1.
Guide	Chagu lákia 2.
Hate	Ibe 1.
Hoe	Yoga 1.
Hear	Kiná 2.
Kick	Ache du 1.
Kill	Láte 1.
Kindle	Chowa 2.
Know	Nije 1.
Laugh	Hatigá 1.
Lay down	Ládu 2.
Lay eggs	Tá 2.
Lift	Chua 2.
Like	Chu nimá 2.
Listen to	Kinato 1.
Live	Chá 2.
Look	Oto 1.
Lose	Kimare 1.
Be lost	Kimá 1.
Make	Mu 2.
Milk	Che 2.
Measure	Chu 1.
Mix	U 1.
Open	Pugá 1.
Perspire	Giri 2.
Plant	Gi 1.
Play	Ejo 1.
Plough	Hál bi 1.
Pluck	Kó.
Pound	Mu 1.
Pour	Lugu 1.
Push	Hesihe 2.
Put on (upper garments)	Pu 2.
Put on (<i>dhoti</i> and <i>mekila</i>)	Ge 2.
Reap	Lí 1.
Recognise	Nijima 2.
Ripen	Mu 2
Rise	Sága 1.
Rise (of sun)	Khagá 1.

English.

Row
 Run
 Say
 Search
 Seize
 Sell
 Send
 Set (of sun)
 Shoot
 Shout
 Show
 Sink
 Sit
 Sleep
 Smell (intrans.)
 Smell (trans.)
 Sound
 Sow
 Spin
 Stab
 Stand
 Steal
 Strain
 Swear
 Swim
 Take
 Thirst
 Touch
 Unfold
 Wait
 Wash
 Weave
 Weed
 Worship

Chutiya.

Nung-bu 1.
 Jo 2.
 Nicha 1.
 Isári 1.
 Lasá 1, ni 2.
 Pe 2.
 Páchibe 2.
 Khugu 1.
 Ku 1.
 Juchu 1.
 Lakiá 2.
 Chinno 2, buru 2.
 Dudu 1.
 Chi 2.
 Mudua 2.
 Muduma nima.
 De 2.
 Shedu 1, pu 1.
 Digima 2.
 Ju.
 Tegá 1.
 Hamku 1.
 Pura 1.
 Hoi há 1.
 Giyu 1.
 Lá 1, Láro 1.
 Ji dura 2.
 Odi 1.
 Méli 1.
 Icho 2.
 Shu 1.
 Pu 1.
 Chiga 1.
 Agojo 2.

APPENDIX.

Since writing the Introduction to this Grammar, I have come across an interesting sketch of the history of the Chutiya Kings by Lieutenant (afterwards Colonel) Dalton and Mr. H. J. Kellner, which is preserved in the Nowgong Outcherry library, bound up with some other old records in a volume dated 1848. These notes are not derived from the Deoris, but from Assamese chronicles and traditions which do not appear to be available at the present day ; and as the notes themselves are little, if at all, known, they may appropriately be printed here. The manuscript has been carelessly copied ; and some words are illegible.

Notes on the Chutiyas of Upper Assam by Lieutenant E. T. Dalton.

There is extant an ancient chronicle in the Hindu Assamese language and character which treats of the early history of the Chutiyas and the establishment of their government at Sadiya, but it gives no dates, and, as it agrees in all particulars with the traditions I have elsewhere met with, it may merely be a compilation from them. These traditions are preserved among the Miris, the Deoris, who were the Chutiya priests (and amongst whom alone remnants of the ancient language and customs of the race are still preserved), and by some few of the Chutiyas who now call themselves Hindu Chutiyas ; but of these the generality have become so completely amalgamated with the Assamese Hindu population as to have lost all traces of their ever having formed a separate class.

(The author then discusses the possible connection between the Chutiyas and the tribe of Miris known as Chutiya Miris.)

The Deoris served as priests at four different temples, all situated above the present station of Sadiya ; at three of which a yearly human sacrifice was offered, and at the fourth a white buffalo. Latterly, these sacrifices have been offered to the Hindu goddess Durga ; but had the temples or shrines been originally of Hindu origin, I can scarcely suppose that the

rites would have been committed to the hands of people so impure in their habits (according to the Hindu notions) as the Deoris. It seems more probable that a system already in active operation, and of which the religious observances had gained too strong a hold on the minds of the people to be easily abolished, was by the addition or alteration of a few names and ceremonies incorporated with the Hindu.

This is corroborated by all that is recorded in Ahom history concerning the temple, for it is related that some Brahmans moved the king to send one of their members to the temple to superintend the rites ; and, on his doing so, that the Deoris would not for a long time admit the Brahman or alter their ceremonies according to his instructions. Eventually they consented to admit some innovations, but they continued also their own customs and rites, declining the Brahman's assistance or interference ; he was, however, allowed to perform apart a puja of his own during the season of the sacrifices.*

The chief and oldest of the shrines was the Tamar Ghar, or copper temple, which still exists in ruins and was lately visited by Captain Veitch. It is described as a small stone building, nearly square, built without cement, the stones joined by iron pins not clamped. The roof was of copper, but it has fallen in, and now lies there. The interior is eight feet square. The whole is enclosed within a brick wall 130 feet by 200. Near the grand entrance in the western wall is a small stone *tripod* [remainder illegible].

Here human sacrifices were yearly offered till a very recent date ; but latterly the Ahom kings gave for the purpose malefactors who had been sentenced to capital punishment. Suitable victims were not, however, always to be obtained of this description ; and then a particular *kheḷ* or tribe of the king's subjects were bound to provide one, for which they had certain privileges and immunities accorded them, such as being exempted from the payment of ferry and market duties ; and were thence called 'Sarh', or free,

For it was necessary that the victims to be immolated should be of pure caste and perfect form, the slightest blemish or mutilation, even the boring of an ear, rendering them unfit to be offered to the Gosaini, or goddess. Brahmans and members of the royal family were exempted as a privilege ; Doms, Haris, Musalmans, and women were excluded as unfit.

* This is much the attitude of the Deoris to Hinduism at the present day.

For some time preceding the sacrifice the victim to be immolated was detained at the temple, where he fared sumptuously, till in sufficiently plump condition to suit the supposed taste of the Gosaini. On the day appointed he was led forth magnificently attired and decorated with gold and silver ornaments to be shown to the multitude that assembled on the occasion, then withdrawn and led by a private path trodden only by the officiating priests and their victims to the brink of a deep pit, where he was divested of his fineries and decapitated, so that the body fell into the pit. The head was added to a heap of ghastly skulls that were piled in view of the shrine.

These sacrifices appear to have continued till the subversion of the Ahom Government by the Burmese, when the Deoris abandoned their ancient possessions in the vicinity of the copper temple, to the fearful rites of which they had for upwards of six centuries administered, with the slaughter by their own accounts of some six hundred human victims.

The copper temple appears to have been respected by and had its votaries amongst all the hill tribes in the vicinity, as well as by the Ahom and Hindu population of Assam. It was also visited by pilgrims, who brought offerings from regions far more remote, perhaps from Tibet and China, as well as from Hindustan.

In the fragment purporting to be a history of the Chutiyas to which I have alluded, all the proper names and titles appear to be of Sanskrit origin; but whether this is owing to the Chutiya kings having appropriated or copied the titles of the potentates they conquered and came in contact with, or to the fertile imagination of the compiler, I know not.

According to this authority and from the existing traditions it appears that the original seat of the Chutiya race was somewhere near the sources or bordering on the hill course of the Subansiri river. They are described as occupying, like the Abors and hill Miris of the present day, large villages on lofty mountains, having no dependence on each other and acknowledging no leaders till the following circumstances occurred: Bibar, a simple inhabitant of one of these villages situated on a mountain called Swanagiri, had a dream in which Kubir, the god of fortune, appeared and recommended him to be reconciled to his wife, with whom he had quarrelled, as she would shortly present him with a son, who was destined to make a great noise in the world. Kubir, moreover, directed him to a certain tree under which he should find a treasure which he was to appropriate and preserve with the greatest

care, as so long as it remained in his family success and prosperity were insured to him and all his successors. Bibar obeyed the vision, embraced his wife, and found under the tree a shield, a sword, and a spear, and under the shield a golden cat.

These he took home and daily worshipped as his household gods, and he became a man of weight and note among his tribe. In due time the promised heir was born, who even in his youth was gifted with so much courage, activity, strength, and address as to obtain for him the leadership in all hunting parties and forays, and as he grew older, the chief direction of affairs in his own and all the neighbouring villages. By degrees tribes more remote were forced to submit to his authority, and he assumed the proud title of Lord of the Hills. Then, at the head of a large body of followers, he descended into the valley of the Brahmaputra, attacked and defeated a king called Bhadrasen, obtained great spoils, built a fort, which he called Ratnapur, to hoard them in, and assumed the title of Ratnadaj Pal. There is nothing to show when this happened, except that it appears by the sequel to have occurred when Komati was the seat of a Government, and when Gaur was under a Hindu dynasty; consequently it should be previous to A.D. 1204, when Gaur was conquered by the Musalmans; and it is only from what follows, when we come to the name of Hudiya or Sudya, that we have any clue to the situation of this colony. It was probably one of those forts the ruins of which are yet to be seen in the north-east corner of the valley of Assam, and some, if not the whole, of which are traditionally ascribed to the Chutiyas.

From Ratnapur the Chutiya chief marched with the intention of attacking and pillaging the dominions of a neighbouring sovereign, who is styled Naipal; but who averted the evil by a well-timed embassy with costly gifts. Ratnadaj accepted the proffered alliance, which was cemented by his union with a daughter of Naipal's. Returning with his bride to his chosen seat of government, he sought no further extension of his dominions, but directed his whole attention to the improvement of what he had acquired and to the consolidation of his power. He built a line of forts along the foot of the hills, probably to restrain the hungry barbarians, his former countrymen; made large tanks and founded temples; and, says the chronicle, with the mystic gifts of Kubir ever in his possession, his prosperity and good fortune were unrivalled.

For one of his sons named Bijaidaj Pal, when of age, Ratna sent an embassy to Komateshar to demand a princess

of that family in marriage. His request was treated with scorn by the Lord of Komati; upon hearing which, Ratna once more assembled his forces and marched such an army towards Komati, having had, it is said, a road constructed all the way for the purpose, with forts at certain intervals to protect the line and keep up his communications, and a large fort at the head of the road within the dominions of Komati, that Komateshar, astonished at the energy of his measures and the rapidity of their execution and quite unprepared to resist such an invasion, despatched the fairest of his daughters with a large train of most beautiful girls of his court to meet and turn aside the wrath of this formidable chieftain.

Ratna accepted the apology and withdrew his troops; but, whilst on this expedition, he formed the acquaintance and cultivated the friendship of the King of Gaur; having paid, it would appear, a lengthened visit to the Gaur court, and left there one of his sons to be educated. In proof of the friendly relations that were established between the two sovereigns, it is related that the King of Gaur continually supplied Ratna with jars of water of the Ganges for his private ablutions, and that Ratna sent in return to the King of Gaur for a similar purpose a supply of water drawn from Brahmakund itself, the sacred source of the Brahmaputra.

To the great grief of the King of Gaur, the young Chutiya prince, who had been confided to his care, and whom he treated and loved as a son of his own, fell sick and died. Not knowing how the Chutiyas disposed of their dead, he sent the corpse to Ratna with a message of condolence, which was received by that king whilst engaged in building a new city, to which he thence gave the name of "Pat Hodya,"—the place where the corpse was given, and made Sudya.

Ratnadaj was succeeded by his son Bijaidaj Pal, of whom and the three kings who reigned after him, Bikramdaj Pal, Gurudaj Pal, and Dharmadaj Pal, nothing but the names are recorded. The next in succession is Karmadaj Pal, who in the decline of life obtained by his prayers, what had been denied to his virility, the blessing of a child to comfort his old age, a girl, who was thence called "Sadhuni," "the solicited, prayed for." The old man lived to see the hand of this fair princess sought by many suitors, so many, indeed, that he was embarrassed on whom to bestow the favour; till one day a flying squirrel was seen hovering over Sadiya, and the king offered his daughter's hand to any one who could bring it down with an

arrow. A young Chutiya of ignoble birth was successful and claimed the prize. The proud princess shrank from the touch of the baseborn archer, but consented to the union on her father resigning in their favour his throne, his wealth, and the sacred gifts of Kubir. Her husband commenced his reign by assuming the title of Niti Pal, or preserver of justice ; but behaved so ill, demeaning himself with low people, his former associates, raising them to favour and disgracing the old respectable families of the chiefs, while his kingdom became the home of confusion, anarchy and misrule, that his subjects called him Aniti Pal, the fosterer of injustice. The Chutiya chronicle abruptly ends here ; and nothing further is known or recorded of the Chutiyas, except their final conquest by the Ahom kings.

In the Ahom chronicle it is stated that the king Chukumpha first sent two of his generals against the king of Sadiya, upon which the latter offered to pay tribute if allowed to remain in peace.

Upon this being made known to Chukumpha, he demanded, as preliminaries to negotiation, the surrender of the mystic gifts of Kubir, the Chutiya queen, and twelve elephants. The Chutiya king was prepared to give the elephants and resign his queen, but Kubir's gifts he refused to part with ; and, war being the immediate result, the Ahoms, after a severe struggle, possessed themselves of all the Chutiya strongholds about Sadiya. The Chutiya king himself narrowly escaped capture or death, fled with his family and followers into the hills, and took up a position on a mountain called Indro Pal. The Ahoms with some difficulty followed and drove him from this position after a short engagement. The Chutiyas retreated and made another stand on Chandragiri. The enemy still pursued, but met with a reverse, which caused them to halt or return for reinforcements. These being received, they again assailed the Chutiyas' position and carried it. The Chutiya king was slain, the ladies of his family and all his treasures fell into the hands of the victors, and thus terminated about A.D. 1870 the rule of the Chutiyas, after an existence of about 200 years.

The Ahom kings are said to have planted colonies of the conquered Chutiyas in different parts of Assam, a wise policy, to destroy their nationality and prevent their uniting to recover their independence.

(The author goes on to describe the physiognomy and habits of the Hindu Chutiyas.)

Remarks by the late Mr. H. J. Kellner on the foregoing paper.

I have carefully compared Lieutenant Dalton's account of the Chutiya's with the Bansabali which I obtained from Amrit Narain. The two accounts agree in most points, but Lieutenant Dalton does not mention the tradition that Kubir was the father of Ratnadaj Pal, he having treated Bibar's wife, Rupavati, after the same fashion as Siva the wife of Hirya Mech. Kubir accomplished his purpose by appearing to Rupavati in the likeness of her husband.

Lieutenant Dalton only mentions five kings as having reigned between Ratnadaj Pal and Niti Pal; my chronicle makes mention of several others, and likewise gives the date of their ascent to the throne and of their death. This list I subjoin :

			<i>Reign.</i>
1	Ratnadaj Pal, <i>alias</i> Gauinarnain ..	{ Saka 1146 } { A.D. 1223 }	80 years.
2.	Bijaidaj Pal, <i>alias</i> Sibnarnain ...	{ Saka 1226 } { A.D. 1304 }	61 years.
3.	Bikramdaj Pal, <i>alias</i> Jagatnarnain ...	{ Saka 1287 } { A.D. 1365 }	34 years.
4.	Garudaj Pal, <i>alias</i> Pramatuarain .	{ Saka 1321 } { A.D. 1399 }	45 years.
5.	Sannadaj Pal, <i>alias</i> Harinarnain	{ Saka 1365 } { A.D. 1444 }	44 years.
6.	Mathuradaj Pal, <i>alias</i> Gulaknarnain	{ Saka 1410 } { A.D. 1488 }	41 years.
7.	Jaidaj Pal, <i>alias</i> Brajnarnain ...	{ Saka 1451 } { A.D. 1529 }	48 years.
8.	Karmadaj Pal, <i>alias</i> Satjanarnain .	{ Saka 1499 } { A.D. 1577 }	54 years.
9.	Dharmadaj Pal, <i>alias</i> Dhirnarnain ...	{ Saka 1553 } { A.D. 1631 }	42 years.
10.	Niti Pal, <i>alias</i> Sadhaknarnain Singh ...	{ Saka 1595 } { A.D. 1673 }	2 or 3 years.

The chronology here set down is certainly incorrect, but I think we may take it as a near approach to the truth as to the rise of the Chutiya dynasty, but not as to its decline.

In the Chutiya chronicle Phrachengmung, or Phuchengmung, Bor Gohain is mentioned as the leader of the Ahom army by which the Chutiyas were subdued. Now, Phrachengmung was Bor Gohain in the reign of the Ahom Raja Chuhumung and was killed in a great battle fought between the Ahoms and Kacharis near Koliabar. The conquest of the Chutiyas must therefore have occurred about the year 1425, of the era of Saka, or A.D. 1503. Thus, taking the year 1146S. as the date of the rise of the Chutiyas the duration of the dynasty will be 279 years.

Mr. Robinson says that the conquest of the Chutiyas was made by Chutupha, the son of Chakangpha. This would make the date of the conquest about 1290S.E. or A.D. 1363. But this does not tally either with the Assam Buranji or the Chutiya chronicle. In the former it is mentioned that Chutupha was killed by the Chutiya Raja, who had persuaded him to make an excursion with him on the water Chorabar, and treacherously killed him. By the Assam Buranji it would appear that the successor of Chutupha, Tyas Khamti, sent a force to seize the Chutiya, but that he escaped into the hills. The final conquest was made by Chuhumung.

In Lieutenant Dalton's account Karmadaj Pal is mentioned as the father of the girl Sadhuni. In my Bausabali Dharmadaj Pal is said to have left an infant son, also named Sadhak Narain Singh. As Sadhak Narain was quite an infant, Niti Pal was appointed Jubraj. It is mentioned, too, that when Dharmadaj made over the gifts of Kubir to his daughter she found, on opening the box in which the golden cut had been deposited, that it had disappeared; on her refusing all consolation for her loss, her husband caused another to be made, which he presented to her. By the Chutiya accounts it would appear that in the first conflict with the Ahoms they were victorious, but were subsequently conquered as much by guile as by force. Niti Pal is said to have destroyed himself and his wife Sadhuni by leaping from the top of a mountain, dragging her with him. Sadhak Narain Singh was taken by the conquerors, but the Ahom Raja, being unwilling to incur the guilt of "Sisubadh" spared his life, and subsequently gave him all the country lying between the Rotas north and east, the Dhansiri on the west, the Kubir Ali on the north, and the Brahmaputra on the south.

He also gave him twelve families of his former subjects as his companions and attendants. In consideration of this grant the Chutiya Rajkhoa or Barua was no longer Raja, agreed to pay to the Ahom Raja 2 tolas of gold, Rs. 80 in silver and 40 thungas. Subjoined is a list of the descendants of Sadhak Narain down to Chandranarain Barua, who died a short time since. I need only give the Saka era.

			Years.	
Sadhak Narain	...	1598	50	
Dhaj Narain	...	1648	14	Held the office of Rajkhoa at Gaupati.
Dharja Narain	...	1662	1	
Gopal Narain	...	1663	9	
Jai Narain	...	1672	2	Was merely Barua of Chutiya.
Prem Narain	...	1674	1	
Kām Narain	...	1675	1	
Kamal Narain	...	1676	2	
Ram Narain	...	1678	18	
Rup Narain	...	1696	1	
Bir Narain	...	1697	34	
Chandra Narain	...	1731	20	Died in 1751, A.D. 1829.

This chronology is evidently as apocryphal as that of the former list. From Dharja Narain to Kamal Narain we have six generations in sixteen years, and yet Kamal Narain died leaving a son. My idea is that the chronicler was not acquainted with the date of the conquest and lengthened the reigns of the Chutiya Rājas to make the length of the dynasty correspond with his notion of the final conquest. Having done this, it became necessary to make the lives of the Chutiya Baruas shorter than they really were; and this he has done.

There is a story current that the Chutiya Baruas are not really the descendants of the Chutiya Rājas, but of a family who had a high office under them. How far this may be true I cannot say.

The Chutiyas in these parts are far from a numerous class; but they are to be found in the Duars as well as in Darrang. They are now all Hindus, and by constant intermarriages with Hindu families have lost all the distinctive characters of the Chutiya race. They style themselves Hindu Chutiyas. They know nothing of their original language.

NOTE.

The chronicles upon which these accounts are founded appear to have been drawn up in the last century, probably by some adherent of the Chutiya Baruas or some other family of Hindu Chutiyas, at a time when that branch of the race had long abjured their original religion, and were anxious to identify themselves with the traditions of Hindu monarchy. Not much reliance can be placed on the high-sounding names of the kings; the chronology is obviously incorrect; and some of the incidents related may only be recent embellishments. Still it is probable that the history is founded in the main on authentic traditions. I regret that I have had no opportunity of ascertaining how far the chronicle corresponds with the traditions of the Deoris. But I have heard from them the story of how the Chutiya princess Sadhuni was won by the young archer (Niti Pal). The princess rejected him, not because he was base born, but because he had ringworm. He managed to get himself cured; but was always known as the Ringworm Rāja. Probably enquiry would show that the other incidents of the chronicle are preserved as traditions among the Deoris in a similar modified form.

Dalton's identification of the Chntiyas with the tribe of Chutiya Miris appears to be a mere speculation. The evidence of language is altogether against such a view. I believe that the Chutiya Miris are so called, merely because they came down from the hills in the time of the Chutiya kings. They are certainly much more ancient immigrants into the plains than the Ayengia, Shaiengia, Dambukial and other tribes of Miris. Dalton's theory that the original seat of the Chutiyas was in the hills bordering on the Subansiri, also appears to be a very dubious one. At the time he wrote, the human sacrifices of the Deoris had been discontinued within human memory; and his account of the ceremony is probably accurate and authentic.

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